



**AARON**  
Psal: 133. 2.



There's good cambricks  
& blessing even his for ever.



Hermon Hill or Mount  
Sion. Psal: 133. 3.



I have learned  
to be content Phil: 4.

**THE  
PRACTISE  
OF  
QUIETNES:**

Directing a Christian  
how to live quietly in  
this troublesome world.  
The 5th Edition.  
Profitably amplified  
by the Author  
**STRIVE TO BE QUIET**  
17 Feb. 4. n.



Patience bringeth  
Experience. Rom: 8.



I will give y<sup>e</sup> one hart  
and one way. Jer: 31.



Charitie will cover a multitude of Sins. 1 Pet: 4.



Let your Malice  
be knowne by all men. Rom: 12.

London Printed by M. F. and are sold by W. a. B. at  
at the signe of the Angel in Greene Arter. 1635



THE  
PRACTISE

OF  
QUESTIONS

THE  
PRACTISE  
OF  
QUESTIONS  
AND  
ANSWERS  
IN  
THE  
ART  
OF  
LOGIC

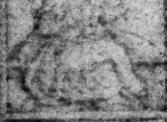
BY  
J. B. B.



THE  
PRACTISE  
OF  
QUESTIONS

THE  
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QUESTIONS



THE  
PRACTISE



THE  
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AND  
ANSWERS  
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THE  
ART  
OF  
LOGIC





To the Right Ho-  
nourable Sir HENRY  
HOBARD Knight and  
Baronet, Lord Chiefe Justice of  
His Maiesties Court of Com-  
mon pleas.

**R**ight Honou-  
rable and my  
very good L.

That favourable ac-  
ceptāce which it plea-  
sed your Lordship to  
vouchsafe unto this  
poore Treatise when  
A4 first

## THE EPISTLE

first it craved your  
Honourable protecti-  
on, did imbolden mee  
in the second Impres-  
sion of the same to a  
second Dedication.  
The which editiō had  
some addition, and  
was reduced into a  
more digested forme,  
yet far from any de-  
sert either of a second  
publication, or of so  
honourable a protecti-  
on: but seeing the for-  
mer

## DEDICATORY.

mer Impression hath  
taken so good effect, I  
hope this latter shall  
not want the like suc-  
cesse. It is a sacrifice  
which I have vowed to  
the Lord for my qui-  
etnesse; and an Anni-  
versary due unto you  
(my good Lord) for  
that quietnes which by  
your Lordships means  
I have enjoyed; and a  
Testimony which I  
would give unto the

A 5 world

THE EPISTLE

world of my love of  
Quietnesse. Under  
your Honourable pro-  
tection therfore I once  
more make it publike  
to the world : first  
humblly offering it un-  
to your Lordships fa-  
vourable acceptation,  
craving pardon for  
this my bold presump-  
tion, and beseeching  
Almighty God to  
poure vpo your Lord-  
ship all the riches of  
his

## *The Epistle.*

to offer the yearely sacrifice;  
so have I put this my lit-  
tle Pamphlet into a new  
coat, being now the 7<sup>th</sup>.  
time to be presented un-  
to the publike view of  
the world. If this Coat  
seeme to bee of a larger  
size, it is because beeing  
now more aged, it hath  
attaind a greater growth.  
If it seeme not so large,  
nor so full as were fit, I  
was to cut my coat ac-  
cording to my cloth.  
Besides this, by reason  
of the multiplicity of  
other businesse, and va-  
riety

## *The Epistle.*

riety of distracting occasions, it was made in haste, and therefore subject to many exceptions of them who affect curious fashions, and approve nothing but what is absolute & compleat. Such as it is, I here most humbly present it to your Honors and Worships; for to whom should I more fitly dedicate a Treatise of *Quietnesse*, than unto those who are the preservers of the publique peace and quietnesse? and among

## *The Epistle.*

among these, to whom  
more especially than un-  
to those who are in  
cōmission for the peace  
and quietnesse of mine  
owne Countrey? Con-  
cerning whom I may  
truely take up without  
flattery, *Tertullus* his O-  
ratory: Seeing that wee  
have obtained great quiet-  
nesse through your meanes,  
& that many worthy things  
are done in this County for  
the preservation of piety &  
peace through your provi-  
dence, wee acknowledge it  
wholly, and in all places,  
with



## *The Epistle.*

*with all thanks.* Our  
Plaines, sometimes so in-  
famous for robberies,  
are now safe and secure  
for travellers: Our Assi-  
ses, sometimes so fraught  
with *Nisi prius*, is now  
lesse troubled with trou-  
blesome suits. A Recu-  
fant is a rare thing to be  
seen among us, and there  
is daily lesse & lesse com-  
plaining in our streetes.  
All which, as wee are to  
impute it principally to  
the great mercy and fa-  
vour of God towards  
us, and secondarily to  
the

## *The Epistle.*

the preaching of the Word, which is now so plentifully established among us by the provident care of our right reverend, learned, and religious Diocesan; so may not you (Right Honourable and Right Worshipfull) be debarred of your due deserved praise, who have beene so religiously carefull, as by your labour to procure, and by your presence to countenance those holy proceedings. For who among us doth not behold

## *The Epistle.*

hold and magnifie that  
honourable zeale of the  
thrice honourable Lord  
the Earle of *Hertford*, in  
the founding, confirm-  
ing, and countenancing  
of that worthy Lecture  
at *Amesbury*? Who doth  
not blesse God for the  
religious care of that Pa-  
tron of Learning, and  
mirrour of Honour, the  
Honourable Earle of  
*Pembroke*, in making  
choice of such worthy  
instruments of Gods  
glory, to plant them in  
the vacant Benefices of  
his

## *The Epistle.*

his Patronage? I spare the particular naming of of the rest: The generall care of our *Knights, Iustices, and Gentlemen*, for the cause of Religion, doth manifest it selfe in the procuring, maintaining & countenancing of those worthy Lectures at the *Devizes, Marleborough, Warminster, Calne, Cosham, Bradford, Highworth*, and almost in all the quarters of our County. Those holy meetings are graced by your presence, and

## *The Epistle.*

and your proceedings  
for the publique peace  
and benefit of the Com-  
mon-wealth the more  
blessed for those holy  
exercises. What now re-  
maineth then (right Ho-  
nourable, &c.) but that  
you continue this your  
love to peace and piety?  
This is the right course  
of Christian policy, this  
is the way to everlasting  
felicity. So shall you find  
peace within your selves  
and maintaine peace a-  
mong others, and goe to  
peace when your dayes  
on

## *The Epistle.*

on earth are finished.  
Now the very God of peace  
sanctifie you throughout,  
and I pray God that your  
whole spirit, and soule, and  
body, may be kept blamelesse  
unto the comming of our  
Lord Iesus Christ.

From Steeple-Astton in  
Wiltshire, Iune 21.

Your Honours and Wor-  
ships in all Christian  
duty and service,  
G. W.

*[The page contains faint, illegible markings.]*

10. 11. 1941





TO

The Right Honou-  
rable and the right Wor-  
shipfull, the Lords, the  
Knights, and the rest of his  
Majesties Justices of the Peace:  
Together with all the Gentle-  
men and truly religious Christians  
within the Countie of Wilts-  
shire.



O your Ho-  
nourable &  
*Christiā* view  
(Right Ho-  
norable, and right Wor-  
shipfull)

## *The Epistle.*

shipfull) doe I once againe present this little Treatise, the last and yongest of all those few brats of my barren invention; yet herein more fortunate than any of the rest, that it hath been called, nay more, impo-  
rtuned to a 7<sup>th</sup>. Impres-  
sion. Wherefore as *Hannah* when shee had presented her young sonne *Samuel* unto the Lord,  
*Did make him a little coat,*  
*and brought it to him from*  
*yeare to yeare, when shee*  
*came up with her Husband*  
to

DEDICATORY.

*his grace, for the quietnesse of your owne soule and body here, for the publike quietnesse of the Church and Common-wealth, and for your eternall and everlasting happinesse hereafter.*

Your Lordships  
in all humble  
dutie,

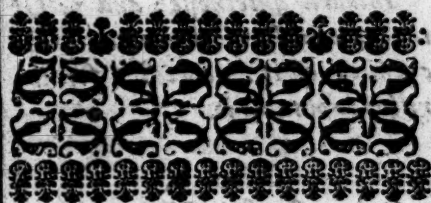
GEORGE WEBBE.

THE HISTORY OF

THE REFORMATION  
OF THE CHURCH  
IN THE SIXTEENTH  
CENTURY  
BY  
JOHN CALVIN  
OF NEUCHÂTEAU  
IN FRANCE  
TRANSLATED  
FROM THE FRENCH  
BY  
WILLIAM GREGG  
OF THE UNIVERSITY OF  
CAMBRIDGE

Vol. I.  
Part I.  
The Reformation  
in France

CHAP. I.  
The State of the Church  
in France before the  
Reformation



THE CHIEFE  
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B4 THE

1. 1. 1.

1. 1. 1.

1. 1. 1.



# THE PRACTICE OF *Quietnesse.*

## CHAP. I.

*A commendation of Quietnesse.*

**H**ere is no *Practise* next unto the *Practise* of *Piety*, more excellent than the *Practise* of *Quietnesse*. The Author of the Epistle to the *Hebrewes* doth linke them both together, *Follow peace and holinesse*: as if there could bee no *Piety* without *peace*, .no *Holinesse* without *Quietnesse*. There is no handmaid of *Holinesse*, but must goe hand in hand with *Quietnesse*; and

B 5                      there-

*Quietness*  
commen-  
ded.

By divine  
authority.

4 Heb. 12.

14.

bRom. 1. 7  
cZac. 8. 19  
dPl. 85. 0.

2

By hu-  
mane te-  
stimony.  
Aug. in  
Psal. 34.

Hilar. de  
vera paci-  
ficat.

Bern. ep.  
129. ad  
Ian.

M. Tullius  
Cicero.

therefore <sup>b</sup> Grace and Peace,  
<sup>c</sup> Truth and Peace, <sup>d</sup> Righteous-  
nesse and Peace, are paralleld to-  
gether as twins in holy Scripture

This Quietnesse (as S. Augu-  
stine affirmeth) is the daughter of  
Piety, the mother of Peace, the si-  
ster of Patience, the companion of  
Truth, the friend of Equity, the  
Scholler of humility, the nurse of  
Plenty, and the Guardian of Pro-  
sperity. It is (saith Hilary) the or-  
nament of a Family, the honour of  
a City, the muniment of a Com-  
mon-wealth, the staffe of Policy, &  
the very badge of Christianity.

Without which (according to  
the testimony of witty Bernard)  
the conscience can have no com-  
fort, the minde no content, plenty  
no pleasure, prosperity no prop, ad-  
versity no salve, learning can have  
no glory, nor any vertue can bee  
praise-worthy. The very name of  
Peace and Quietnesse (saith the  
most eloquent of all the Roman  
Orators) is lovely. The nature of  
it



it (saith the most diuine among the Heathen Philosophers) is heavenly.

Neither is there any thing which the <sup>e</sup> Angels of heaven do more congratulate unto men, nor which <sup>f</sup> Christ the head of men and Angels, did more carefully bequeath unto men, nor which the <sup>g</sup> Apostles his Secretaries doe more earnestly enioine unto us, than this *Practice of Peace and Quietness*. How often and how earnestly doth the Spirit of God intreat and command us in the holy Scriptures to embrace quietnesse? We are commanded to <sup>h</sup> love peace, *Zach. 8. 19.* neither is it sufficient to love it, but wee must also <sup>i</sup> wish for it, *2 Thess. 3. 12.* neither is it sufficient to wish for it, but wee must <sup>k</sup> seeke it, *Psalm 34. 14.* neither is it sufficient to seeke for it, but wee must also haue <sup>l</sup> it, *Mark 9. 50.* But what if Peace will not bee had?

Loe

L. Annius  
Seneca de  
tranquil.

c. 1.

3

The excellency of it.  
e Luk. 2. 14  
f Iohn 14. 27.

g 1 Ioh. 4. 7  
Eph. 4. 3.

h Zac. 8. 19

i 2 Thess. 3. 12.

k Ps. 34. 14

l Mar. 9. 50.

*m* Lam. 3.  
18.  
*n* Eph. 4.3.

*e* Rom. 14.  
19.

*p* 1 Pet. 3.  
11.

*q* 1 Thess.  
4.11.

4.  
The gene-  
rall want  
of it.

*r* Rev. 12.  
12.

*s* Ioh. 15.

33.  
*e* Gal. 5.7.

*u* Mic. 7.2.

Loe then *m* St. James chargeth us to make peace, Lam. 3. 18. How must we make peace? By *n* endeavouring to keepe the unity of the spirit of in the band of peace. What if once made and had, it will not stay with us? Then S. Paul willeth us to *o* Follow those things which concern peace, Rom. 14.19. What if it will needs away and hide it selfe? Yet then S. Peter bids us to *p* Follow and enquire after it, 1 Pet. 3. 11. What if wee know not how to follow, or where to finde it? Yet we must not give over, but (according to the counsell of the Apostle *q* Paul) we must study for it: *Study* (saith hee) *to be quiet.*

A study very needful for these our unquiet times, wherein the *r* Devill is so busie to disquiet, the *s* World so generally out of quiet, and our owne rebellious *t* Flesh so prone unto unquietnesse. *u* The quiet man is perished.

perished out of the earth generally  
men lie in wait for blood: they  
hunt every man his brother with a  
net.\*The sonne is at variance with  
his father, the father with his son,  
the daughter in law against the  
mother in law, and the mother in  
law against the daughter in law.  
†The hands of the most are defiled  
with blood, their fingers with ini-  
quity, their lips speake lies, their  
tongue murthereth perversnesse,  
their feet runne to evill, their  
thoughts are thoughts of iniquity,  
wasting and destruction are in  
their paths, the way of peace they  
have not knowne.

x Math.  
10.35.

y Iſai.59.  
3.7,8.

Therefore this short memora-  
tive which the Apostle giveth of  
studying to bee quiet, is a fit and  
necessary Apothegme for these  
our times; like unto <sup>3</sup>Habakkuks  
vision, it had need to bee written  
and made plaine upon Tables, that  
who so runneth may read it. And  
surely it were to be wished, that  
this remembrance were often  
prea-

5  
The ne-  
cessary  
study to  
learne it.  
a-Hab.2.2.

b Ier. 17. 1

c Luk. 10. 6

preached in our *temples*, proclaimed in our *streets*, written upon our *posts*, painted upon our *walls*, or rather <sup>b</sup> *engraven with the point of a Diamond upon the Tables of our hearts*, that wee might never forget it. And that this *study* might the better bee perswaded, this practice the better fastned upon those who are <sup>c</sup> *The sonnes of peace*, and long after *quiernesse*, I (though the most unfit, and unskilfullest of al others) have adventured to propose this short *Manwall* unto their observations: wherein I will endeavour, with as much brevity and perspicuity as I may, to set down the *nature of Quiernesse*, that we may know it; the *worth* of it, that wee may love it; the *lets* of it, that wee may avoid them; and the *way* to it, that we may learne it, and be directed aright to the right practice of it. And herein first (according to the method of Resolution

tion

tion) I will beginne with the description of Quietnesse.

CHAP. II.

*A description of quietnesse, & the proper character of a quiet man.*

**Q**uietnesse is a peaceable disposition of the whole man, not troubled, nor troublesome, abstaining from whatsoever might disturbe either it selfe or others.

Quietness described.

By this definition (or description rather) of Quietnesse, wee may behold, 1. The nature of quietnesse: *It is a peaceable disposition*, not a sudden passion, or a light motion, or a short affectiō. tending towards it, but an habituall disposition or due composednesse of a mans selfe unto it, which may have the impression of <sup>d</sup> *Dauids Motto* in it, *I am for peace.* 2. The subject of Quietnesse: *The whole man*: not the outward man alone, but the inward also: both the heart and head, both the mind and manner must

The description explained.

is timely  
d Ps. 120. 7.

e Pro. 4. 23.

f 1 Pet. 4. 3

g Psa. 24. 4

h Job 31. 1

i Pro. 2. 2.

k Psa. 39. 1.

l Jam. 1. 21.

must be disposed and composed towards it; principally indeed the *heart*, because<sup>c</sup> *therehence proceed the issues of life*; and unlesse there be a<sup>f</sup> *mecke and quiet spirit*, it is impossible to be quiet: but withall there must be a quiet *ghand*, and a quiet<sup>h</sup> *eye*, and a quiet<sup>i</sup> *ear*, and a quiet<sup>k</sup> *tongue*, and all the parts and faculties of the soule disposed unto *Quietnesse*.

3. The *parts* of quietnesse, that is, *not troubled, nor troublesome, neither actively unquiet in disquieting others, nor passively unquiet in being disquieted by others*.

4. The *practice* of quietnesse an *abstinēce from whatsoever might disturbe*, for so the word commonly translated *quietnesse* doth import: and<sup>l</sup> *S. James* doth thus describe it, *A laying aside of all filthinesse and superfluity of maliciousnesse*, Jam. 1. 21. 5. The *object* of quietnesse or unquietnesse, *either our selves or others*. Men disquiet themselves either by  
cause-

causelesse conceit of offence offered, when it is not, by being <sup>m</sup>too suspicious, or by too much taking to heart an offence when it is offered, by being too <sup>n</sup>furious. Men disquiet others, either offering occasion of offence by being injurious, or by bitter seeking revenge, by being <sup>p</sup>litigious. Men doe both disquiet themselves and others, when they do continue in their finnes without repentance; as <sup>q</sup>Elijah told Ahab, 1 King. 18. 18. *It is thou and thy fathers house that trouble and disquiet Israel.*

By this little view which we have taken of quietnesse, wee may behold the right picture and proper Character of a quiet man. *A quiet man is a creature made of a <sup>r</sup>milde nature, and true <sup>s</sup>Christian temper, <sup>t</sup>swift to heare, slow to speake, slow to wrash. His head is not overladen with <sup>u</sup>cares, nor his heart with <sup>x</sup>feares: his eyes are not itching after vanities, nor his*

*m* Rom. 1.

29.

*n* 2 Tim.

3.3.

*o* 1 Theff.

4.6.

*p* Rom. 1.

30.

*q* 1 King.

18.18.

The character of a quiet man-

*r* 1 Pet. 4.3.

*s* Phil. 2.5.

*t* Lam. 3.10

*pro.* 16.32.

*u* Luk. 21.

34.

*x* Pro. 29.

25.

*y* Jer. 22.17



a Acts 17.

21.

b 1 Theſſ.

4 II.

c Pro. 4. 26

d Rom. 2.

14.

e Pſa. 39. 1.

f Pſa. 17. 3

g Rom. 12.

17.

h Gen. 49.

24.

i Pſa. 26. 6

k Eph. 6. 14

l 1 Pet. 3. 4.

m Col. 3. 12

n Eph. 6. 14

o Eph. 3. 14

p Pſa. 26. 12

his <sup>a</sup> eares after novelties: his hands are not <sup>b</sup> intermeddling in impertinent business, nor his <sup>c</sup> feet swift to run into evill. His mouth is far from cursing and bitterness, <sup>c</sup> kept in as with a bridle, that his <sup>e</sup> mouth should not offend. His shoulders are large, fit <sup>f</sup> for a load of injuries, which hee beareth not out of basenesse and cowardlinesse, because he dare not revenge, but out of Christian fortitude, because he may not. His armes are <sup>h</sup> strengthened by the mighty God of Iacob: his <sup>i</sup> hands are washed in innocency: <sup>k</sup> his brest is the brest-plate of righteousness: <sup>l</sup> the hid-man of his heart consisteth of a meeke and quiet spirit: <sup>m</sup> his bowels are bowels of mercy, meeknesse and compassion: <sup>n</sup> His loines are girt about with truth: <sup>o</sup> his knees are pliable to bow, and his legs to beare; and <sup>p</sup> his foot standeth in an even place. Hee is one that can moderate himselfe in prosperity, and content himselfe in adversity.

His

His hopes are so strong that they can insult over the greatest discouragements; and his apprehensions so deep, that when he hath once fastned hee sooner leaveth his life than his hold. Contrariety of events doe but exercise, not dismay him; and when crosses afflict him, he seeth a divine hand invisibly striking with those sensible scourges, against which hee dareth not murmur nor rebell. He troubleth not himself with stirring thoughts, nor others with needlesse suits: He doth not intermeddle in other mens businesse, nor adventure upon rash attempts, nor offendeth others with provoking termes, nor taketh offence at others actions, nor giveth care to idle tales, nor soweth discord, nor seeketh revenge: but hath a meeke heart, a contented minde, a charitable eye, an affable tongue, a peaceable hand, a sociable gesture, a neighbourly behaviour, setting himselfe alwayes to judge charitably, to  
speake

*Speak lovingly, to converse friendly, to put up wrongs patiently, and to wrong no man willingly.*

This is the right character and proper picture of a *Quiet man*: and such manner of men ought wee to be both in our affection, and in our conversation, if so be we would *study to be quiet*.

### CHAP. III.

*The parts of Quietnesse; and the distribution of the whole Treatise.*

Division  
of quiet-  
nesse.

**H**AVING seene this short description of *Quietness*, we come now in the next place to take notice of the parts of *quietnesse*, and the distribution thereof, together with a short denotation of that method which wee will observe in the unfolding of the same.

*Quietnesse* ( in the prime division of it ) is twofold :

1. *Quietnesse internall.*

2. *Quiet.*

2. *Quietnesse externall.*

The former of these is commonly called *ἡδυσία*, or Tranquillity; the latter *ἡσυχία*, or Quietnesse. The former of these two, which is *internall quietnesse*, may be thus subdivided:

Inward.  
*Senec. de  
tranquil.  
cap. 2.*

1. *The Quietnesse of the mind,*
2. *The Quietnesse of the Conscience.*

Subdivided.

These two, howsoever by Zeno, Cleanthes, Democritus, Seneca, and other heathen Philosophers they are confounded, (for they, howsoever they could discern the unquietnesse of the minde, yet could never dive unto the depth of that which did disquiet the conscience) must properly for the better denotatiō of their quietnesse and unquietnesse, be severed, and thus distinguished:

*Quietnesse of the mind* doth manifest it selfe in the peaceable and equall bearing of all worldly occurrences, whether prosperous or adverse. *Quietnesse of Conscience*

Outward  
quietnesse

Subdivi-  
ded.

ence doth manifest it selfe in the pacification of the conscience against sinnes guiltinesse and hellish horrors : and that is the substance of the first part of *Quietnesse*, which wee call *Internall Quietnesse*.

*Externall* or *Outward Quietnesse* ( which properly may have the name of *Quietnesse* ) is that peaceable disposition of the whole man in our conversation, that it may bee void of offence to our selves and others. This *Outward Quietnesse* ( for methods sake ) wee will reduce to these two heads :

1. *Oeconomicall Quietnesse.*
2. *Politickall Quietnesse.*

*Oeconomicall quietnesse* is that domesticall quietnesse which is to bee observed in every house or family : which we will severally behold in the severall branches of a family : and they are these :

1. *Between the husband and the wife.*
2. *Be-*

2. *Betweene the parents and the children.*

3. *Betweene the master and the servant.*

*Politickall quietnesse* is the quietnesse which wee are to main-  
taine with those that are further  
from us, betweene whom and  
us there is a society or com-  
merce : and this shall bee distri-  
buted into a twofold ranke.

1: *Nationall quietnesse.*

2. *Civill quietnesse.*

*Nationall Quietnesse* is that  
quietnesse which is betweene  
Nation and Nation, betweene  
those which are of different Na-  
tions. *Civill Quietnesse* is that  
quietnesse which is betweene  
people of the same Nation. And  
this we will consider in a three-  
fold subject.

1. *Betweene the Magistrate  
and Subject.*

2. *Betweene the Minister and  
the People.*

3. *Be-*

### 3. *Betweene Neighbour and Neighbour.*

From thence we will proceed to the anticipation of those objections which may be alledged against the practice of *quietnesse*; and then to generall directions towards this practice, and that two wayes,

1. For our *affection.*
2. For our *outward behaviour or disposition.*

And that likewise two waies.

1. For *active quietnesse.*
2. For *passive quietnesse.*

This latter in a two-fold kinde:

1. In *verball injuries.*
2. In *reall injuries.*

Offered { *To our good Name.*  
               *To our Body.*  
               *To our Goods.*

After this we wil come to take a view of the common motives to unquietnesse, both within us, without us, and about us, and so descend to their remedies, and the



the contrary meanes both *personall* and *practicall*, for the preservation of *Quietnesse*. And this is the summe of this intended Treatise.

CHAP. IV.

*Quietnesse of the Minde.*

**F**irst wee will beginne with the *Practtice of inward quietness*, and therein first of the first branch thereof, *Quietness of the minde*, which may bee thus defined: *Quietness of the minde is a due composedness of the minde unto tranquillity and quietnesse, notwithstanding all occurrences whatsoever might excite it to the contrary.*

Such *quietness of minde* there was in holy *David*, when he said that *his foot* (that is, the feet of his affections) *stood in an eaven place*: implying thereby such an eaven disposition of his heart, wherein the scales of the minde

C

neither

*Quietness of the minde described.*

*Illustrated by examples.*  
Psa. 26. 12.  
Barthol.  
Westmer in  
Psalm. 26.

Philip. 4.  
 11, 12.  
*Socrates eodem vultu  
 terrore etiam  
 adversis in-  
 terpellanti-  
 bus perstitit.  
 Heraclitus  
 et Diogenes  
 calcatis tur-  
 binibus for-  
 tuitorum,  
 adversus  
 omnem do-  
 lorem vel  
 miseriam  
 uniformi  
 duravere  
 proposito.  
 Solin. c. 8.*

neither rise up toward the beam through their owne lightnesse, or their over-weening opinion of prosperity; nor are too much depressed with any load of sorrow; but hanging equall and unmoved betwixt both, give a man liberty in all occurrences to enjoy himself. Such quietnesse of minds also there was in S. Paul, when he said, *I have learned in whatsoever estate I am to be content; I can bee abased, and I can abound: every where in all things I am instructed both to be full and to bee hungry, to abound and to have want.* Such quietnes of mind (to omit the multitude of examples in holy Scripture) wee read in humane Histories to have been in *Soerates*, *Heraclitus*, and *Diogenes*; the former of whom upon all occasions continued the same man, and kept the same countenance: the latter two treading under feete the stormes of all casuall events, armed

med themselves with a settled resolution to endure all crosses & calamities whatsoever might befall them.

If such were the constancy of the *Heathen*, much more firme should bee the resolution of us *Christians*, for the gaining and retaining of *quiet mindes*. Our mindes should be like unto the *Adamant*, which no knife can cut; like the *Salamander*, whom no fire can burne; like the *Rocke*, which no waves can shake; like the *Cypres tree*, which no weather can alter; like the hill *Olympus*, higher than storme or tempest, wind or weather can reach unto; or rather like *Mount Sion*, which cannot bee removed, but standeth fast for ever.

Not that *Christians* were of necessity to become *Stoicks*, and to put off all *passions*, or as if the most temperate *minde* can bee so the master over its *passions*, as not sometimes to be disquieted upō

By similitudes.

Matt. 7. 25.

Ambros.  
Hexam. 4.

Pla. 125. 1.

How it is  
to be studied.

occasions: for not the eavenest weights, but at their first putting into the ballance, somewhat sway both parts thereof, not without some shew of inequality; which yet after some little motion settle themselves in a meet poize. But because we are compassed about with so many frailties and imperfections, and so prone to be over-swayed by our affections, therefore wee are the more to strive against the same; and although by sudden agitation, our minds beginne to sway to some unequall motion, yet to stay them betimes, and to settle them in a more composed resolution.

The enemies and remedies to the quietness of the minde.

Which that we may the better observe, for our daily practice, let us briefly take a view of those things which most commonly do disquiet the mind, and then take notice of those remedies which may bee applied for the removeall of the same.

The

The Enemies unto the *peace* and *quietness of the minde*, are of two sorts: some on the *left hand*, & some on the *right hand*: They on the *left hand*, are the *crosses* & *afflictions* of this life: these on the *right hand*, are the *pleasures* and *profits* of this life. The former doe disquiet the *minde* with *griefe* and *sorrow*, the latter with *immoderate joy* and *pleasure*.

As concerning the former of these two sorts of *minde-disquieters*, *crosses* and *afflictions*, who seeth not how much they doe disquiet the *minde* when they meete with weake patients? Feares, cares, crosses, losses, make men most cōmonly out of *quiet* with themselves: how quickly are our *minde*s disquieted, when wee are crossed in our hopes, in our wit, in our wealth, in our good name, in our children, in our families, in our enterprizes, or when any sad accident doth befall us? How many have wee

The common dis-  
quiers  
of the  
minde,

I  
Crosses  
and af-  
flictions.

knowne so grieved at incurable miseries, that they have beene no longer like themselves? how many have wee knowne to have disquieted themselves more of feare than of hurt, being more troubled by opinion than by effect? How many have we seene for accidentall crosses to have crossed their owne quietnesse, and to have lived a dying life in dismall discontent?

Remedies  
against  
these dis-  
quieters.

1 Expecta-  
tion of  
them be-  
forehand.  
*Prævisa  
minus no-  
cent*  
D. Hall  
Heaven  
upon earth,  
Sect. 11.

To prescribe an *Antidote* against these distempers, we must not consult with *Galen*, *Hypocrates*, or *Æsculapius*, but seeke the receit from him who is the true Physitian of the soule: and this receit is a cōpound made of many simples. 1. Expect and looke for crosses, troubles, and afflictions before hand: fore-seene evils seeme lesse evill; and that which is looked for before it commeth, lesse hurteth when it is come. One well saith: *Crosses are like the Cockatrice, they die if they bee fore-*

*foreseene.* As sweetly the same author to the same purpose speaketh in the same place: *Evills will come never the sooner for that thou lookest for the; they will come the easier: it is a labor well lost if they come not, & well bestowed if they doe come.* Yet we must not so looke for them, as by carking care to disquiet our selves, or by a preconceit to hasten the grieve of them; but (as the same author whom in this Section I follow, doth direct us) *Wee are to make these things presēt in cōceits before they come, that they may be half in their violence when they do come.*

2. As we are to expect them, so we are to prepare our selves for them, and inure our selves to endure them: Skillfull *Fencers*, before they adventure to play at the sharpe, make triall of their valour with woodden wasters: Expert *Souldiers* traine themselves in petty musters, before they encounter in open battell

C 4

with

*Idem iuid.*

A caveat.

*Idem.*

2  
Preparation for to receive the.



Acts and  
Monum.

3  
Meditati-  
ons upon  
them whe  
they doe  
befall us.

with their enemies. So should wee learne how to beare crosses before they happen, that when they doe happen they may the lesse disquiet us: according to the practice of *Bilney* blessed Martyr, who before hee was to bee burned, would oftentimes put his finger into the flame of the candle, not only to make triall of his ability in suffering, but also to arme and strengthen himselfe against the same.

3. As wee are thus to expect crosses, and to prepare for them before they come, so are we to receive them with quietnes and patience when they do befall us, considering wel with our selves,  
1. From whom they are sent unto us, even from him who is a *God*, a *Lord*, and a *Father* unto us. Then thus reason with thy soule: *Nothing doth befall mee without the permission, nay appointment of God: hee knoweth what is best for me, hee hath desti-  
ned*

ned all this unto me, and therefore I will resolve with Ely, it is the Lord, let him do what seemeth him good. 2. Consider we with our selves, why these crosses or calamities are sent unto us; and we shall finde that nothing hapneth unto us, but which is sent for our good. Then thus resolve with thy soule: *All things worke together for good to them that love God: Surely it is good for me that these crosses, losses, or trials do befall me. Nothing happeneth without my desert; and unlesse this had happened unto me, assuredly it would have been worse with me: why then should I be dismayed? why should I be disquieted? It is good for me that I have beene afflicted, that I might learne the statutes of my God.*

3. Consider we the issue and event of that which doth befall us, and knowing that *this short and momentany affliction causeth unto us a farre more excellent and*

C 5 eternall

1 Sam. 3.  
18.

Rom. 8. 28.

Pf. 119. 71

Rom. 8. 25.

1 Cor. 10.  
13.

eternall weighe of glory; thus comfort up thy selfe: There hath no temptation taken me, but such which is common unto man; and God is faithfull, who wil not suffer me to be tempted above that I am able, and he will give a joyfull issue with the temptation: why then should I be grieved? why should I vex my selfe? Heavinessse may endure for a night, but joy shall come in the morning.

The last and chiefest meanes to keepe our mindes in quiet in the midst of crosses and afflictions, is wholly to resigne our selves unto the will of God, and to rely upon his providence.

2 Pet. 5.7.

Our wills must submit themselves to Gods will; and whatsoever pleaseth God, must not displease us; and remembering him who hath willed us to cast all our care on him because he careth for us, let us thus check our selves, when we finde our minds ready to be disquieted: Why art thou

thou cast downe, O my soule, and why art thou disquieted within me? Hope thou in God, for I shall yet praise him who is the health of my countenance, and my God.

Psa. 42. 11.

And thus much briefly may be observed for an *Antidote* against those enemies unto the quietnesse of the *Minde*, which on the left hand doe assault it, by *crosses and afflictions*. If any man desire further direction in this case, I referre him to the large and learned Treatises upon the same argument, composed both by the *Roman Seneca*, and our *English Seneca*: from the latter of which two, the more divine *Seneca* of the two, that *Hall* of elegance, all elegance, for conclusion of this subject, against crosses and their disquietings, I borrow this golden sentence:

D. Joseph's  
Hall.

*In crosses universally let this bee thy rule; Make thy selfe none, escape some, beare the rest, sweeten all.*

Heaven  
up on earth,  
lect. 8.

The.

The second  
sort of minde-  
disquieters

Hypocr.  
Aphorism.

1 Tim. 1. 9

The second sort of *Minde* dis-  
quieters are those which as it  
were on *the right hand*, are ene-  
mies to the peace of the *Minde*,  
and these are immoderate *plea-  
sures* and *delights*. It is a rule in  
Physicke, that *all immoderations*  
*are enemies unto health*: and it is  
as true a rule in Divinity, that  
*All immoderations are enemies*  
*unto the quiesness of the Minde.*  
*Wealth, Honour, and Pleasure*, do  
disquiet the *Minde*, as well as  
*Want, Disgrace, and misery*. The  
over-desiring and over-enjoying  
of these earthly things, doe bring  
no small disquietnesse to the  
*Minde*. *Riches* disquiet the  
*Minde* with many cares, feares,  
sorrowes, and *noisome lusts*. *Ho-  
nours* disquiet the *minde* with  
many hopes, jealousies, envyings  
emulations. *Pleasures* disquiet  
the *mind* with many fancies, fol-  
lies and alterations. And there-  
fore *Solomon* pronounceth of  
these latter, as well as of the for-  
mer,

mer, that they are all vanities and vexations of the spirit.

Against these latter sort of minde-disquieters wee may observe this Antidote: 1. We must not over value thē in our judgement above their worth: for if the *Minde* could bee thoroughly perswaded of the worthlesnesse of these outward things, it would not so disquiet it selfe about the same. Then thus consider with thy selfe: *What is wealth? what is honour? what is pleasure? Are they not all but vanity? yea vanity of vanities? What are they, but common blessings, which the worst have, the best have not; which they who have not, want not; which they want, that have them; which are lost in a moment, and whiles wee have them, we gaine nothing by them? Why then should I disquiet my selfe for a thing of nought?*

2. We must not immoderately affect them: for they who inordinately

Eccles. 2.

11.

There medics against these disquieters.

1. Not to over-value them.

Eccles. 1. 1.

Prov. 23. 5.

2. Not immoderately to affect them.

1 Tim. 6.  
9, 10.

dinately desire them, fall into temptations and snares, and many noy-  
some lusts. And againe: The desire  
of money is the root of all evill;  
which whiles some luste after;  
they pierced themselves through  
with many sorrowes. Thus then  
resolve with thy selfe about  
these outward profits and plea-  
sures: Honor, wealth, and pleasure  
are but blessings of an inferior na-  
ture, therefore I will set them but  
in a second place: if they come, they  
shall be welcome: I will not seeke  
them; or if I seeke them, I will  
not set mine heart upon them: I  
will use them without trust, and  
want them without grief, thinking  
thus still with my selfe: If I have  
them, I have some benefit with a  
great charge; if I want them, I  
shall want the cares and feares a-  
bout them.

3. To be  
well con-  
tent  
with our  
present  
estate.

3. We must endeavour to rest  
contented with our estate, as  
being that portion which God  
allotted unto us, and not repine  
against



against Gods providence, because wee have not a larger allowance: wherein that admonition of the Apostle may serve for our meditation: *If wee have food and rayment let us bee therewithall content:* and his example for our imitation: *I have learned in whatsoever estate I am, to bee therewith content: I can be abased, and I can abound: every where in all things I am instructed both to bee full and to bee hungry, and to abound, and to have want.*

4. Lastly, wee must make a good use of these worldly blessings: we must *so use this world as if we used it not.* We must not over-joy in our substance when it is great, and when our hand hath gotten much: but our chiefest joy must bee in the Lord, and wee must honour him with our wealth. We must not take glory in receiving honor one of another, but seeke that honour which cometh of God, lest wee be like the vaine-

1 Tim. 6. 8

Philip. 4.  
11, 12.

4. To use these outward things aright.  
1 Cor. 7. 31.

Iob 31. 25.  
2 Cor. 10.  
17.  
Pro. 3. 9, 10  
Ioh. 5. 44.

Ioh. 12. 43.

2 Tim. 3. 4

Psal. 16. 8.

8. d. m. T.

1 Tim. 4.

4. 5.

vaine-glorious Iemes, who loved the praise of men more than the praise of God. We must not bee Lovers of pleasures more than lovers of God, but set the Lord alwayes before us, and so receiving the blessings of GOD with thanksgiving, and having them sanctified by the Word of God and prayer, wee shall in Quietnesse possesse our Mindes, and be so far master over our passions, as not to over-joy our grief, nor over-grieve our joyes.

And thus much briefly may suffice concerning the first branch of inward Quietness, namely the Quietness of the Minde, the enemies of it, and the remedies against it. Wee proceed in the next place to the next branch of inward Quietnesse, which is the quietness of conscience.

CHAP. V.

*Quietnesse of Conscience.*

**Q**uietnesse of Conscience is a stable and comfortable tranquillity of the conscience, not accusing, but excusing us, and freeing us from the terrours of hell, death and damnation.

It is commonly called *Peace of Conscience*, *Peace with God*, *Peace towards God*, and the *peace of God*, yea such a peace as passeth all understanding, the heavenly Peace, the peace of the Kingdom, the chiefest solace of Christians, and *A continuall feast*.

This quietnesse is so necessary for us, that without it, it is impossible to have any quietnesse: for how can that man bee at peace with men, that is at variance with God? How can there be quietnesse in the body, whiles there is no quietness in the soul? Infalible is that rule of the Apostle, *If our hearts condemne us,*  
God

Quietnesse of conscience what it is.

The excellency of it.

Rom. 1. 7.

Rom. 5. 1.

Phil. 4. 7.

Rom. 14.

17.

2 Cor. 1. 12

Pro. 15. 15.

The necessity of it.

1 Ioh. 3.  
20, 21.

All have  
not this  
quietnesse.  
Isay. 57. 21.

Hugo Car-  
dinalis.

Isay 63. 15  
Isay 59. 10.

Bernard l.  
de Consc.  
sect. 2. fol.  
1784.

God is greater, and knoweth all things: if our hearts condemne us not, then have wee peace and confidence towards God.

But all have not this *Quietness*: for *There is no peace to the wicked*. saith my God: the wicked have no peace with God, no peace with Man, no peace with themselves: they have no peace of grace here, nor shall have peace of glory hereafter. No nor all the faithfull at all times can finde the fulnesse of this *Quietnesse* within themselves, but upon the science of their sins, and conscience of the wrath of God upon the same, are disquieted within their soules, and made to roare like Beares, & mourn like Doves, and to chatter like Cranes or Swallows. There are foure kinds of consciences, as witty Bernard hath well observed:

1. *A good, but not a quiet.*
2. *A quiet, but not good.*
3. *Both good and quiet.*

4. *Nei.*

4. *Neither good nor quiet.*

The two *good* belong properly to the *godly*: the two *bad* unto the *wicked*, whose conscience is either *too too quiet*, or else *too too much inquiet*, in neither *peaceable*: for either like *Cain* they carry about them the brand of *evil* conscience to terrifie them, and have *hellish hags* and *infernal* furies to affright them, that like *Balthasar*, *their thoughts in the midst of their mirth are troubled*, *the joynts of their loynes loosened*, and *their knees doe smite one against another*: or else *their conscience is seared with an hot iron*, when *habit of sinne* taketh away the *sense of sinne*, and they are become *past feeling*, and then the conscience is *sleepy*, but not *safe*; *quiet*, but not *good*: for then *they are most assaulted when they are ignorant of the assault*. None are so desperately sicke, as they who *feele not their disease*.

As

Gen. 4. 10.

Dan. 5.  
5, 6.

1 Tim. 4. 2  
Eph. 4. 19.

*Tum maxime impugnantur cum se impugnari nesciunt.*  
Hieron. ad Heliod.

Pf. 38.2.3.  
Iob 13. 26.  
Isa. 38.14.  
Psa. 77.7,8.

Pfal. 37.37.

Who have  
this qui-  
etness.  
Luke 10.6.  
Pf. 119 164  
Ioh. 14.27.

Rom. 8.1.

As for the godly, they also many times, though they have a good conscience, yet finde it disquieted, as *David, Iob, Heze- chiah*, and divers others, many feares, doubts and perplexities arising in their mindes. Yet this conflict is for their greater triumph; after this tempest will follow a more quiet calme: This warre is the way to peace, and will bee sure to end in peace. *Marke the perfect man, and behold the upright, for the end of that man is peace.*

Onely the faithfull then are capable of this quietness of Conscience, they onely are the sonnes of peace. There is much peace to them that love thy law: to them only Christ hath left this *Quietus est: My peace I give unto you, my peace I leave with you: not as the world giveth, do I give it unto you: let not your hearts be troubled neither feare. There is no condemnation to them that are in Christ Iesus;*

*Iesus: they are sure that all things shall work together for their good: they know that their names are written in the booke of God, that their sins are washed away by the blood of the Lambe, and that they shall bee more than conquerors in the end. They know that Christ is theirs, things present and things to come are theirs; and this maketh them to sing a requiẽ unto their soules; and with the blessed Apostle to say, Who shall lay any thing to the charge of Gods chosen? It is God that justifieth: Who shall separate us from the love of God? Shall tribulation, or anguish, or persecutions, or famine, or nakedness, or perill, or sword? Nay in all these things wee are more than Conquerours through him that loved us.*

*The ground of this quietness of Conscience is our justification by Christ: the hand to apprehend it, is a true and lively faith. Being justified by faith, wee have peace towards*

Verf. 28.

Rom. 8. 33  
34, 35, 36,  
37.

The way  
to it.

Rom 5. 1.



Hab. 1. 4.  
Rom. 1. 17.

1 Cor. 1. 24

towards God through our Lord Iesus Christ, *Rō. 5. 1.* There is no peace of Conscience without our reconciliation with God, no reconciliation without sinnes remission, no remission of sin without satisfaction, no satisfaction but by Christ, no apprehension of Christ but by faith. By the person and merits then of Christ Iesus this peace is offered, by faith it is received: therefore the Apostle joyneth faith and a good conscience together, *1 Tim. 1. 19.* as if the one of them could not bee without the other. And both the Prophet *Habakkuk* and the Apostle *Paul* call Faith our very life: therefore if we would have quietnesse of Conscience, wee must labour to have a true and lively faith, for by faith wee stand: yea as our faith is, so is our Peace; a lively Faith, a lively Peace; constant Faith, constant Peace; Faith in life, Peace in life; Faith in death, Peace in death; accor-

according to that of *Simeon*,  
*Lord now lettest thou thy servant*  
*depart in peace.*

Luk. 2. 29.

The enemies unto this *Peace*  
of *Conscience* are of two sorts :

The ene-  
mies to  
this peace  
of consci-  
ence.

1. Our own *sinns and corruptions*;  
for as out of the corruption of  
our bodies when they are dead,  
wormes doe breed, which doe  
consume the flesh, so out of the  
sinnes and corruptions of our  
hearts there breedeth a *worme*  
*that never dieth*, but is ever  
gnawing upon the guilty con-  
science. Our sinnes, our beloved  
sinnes owe us a spight, and they  
will pay it : though they seeme  
pleasing unto us when wee act  
them, yet will they prove as bit-  
ter as wormewood when wee  
have digested them. *They will*  
*write bitter things against us*,  
when the conscience shall call  
us to our strict account.

1. Our  
owne sinns.

Mark. 9. 44

Iob 13. 26.

2. The temptations of *Satan*,  
who as he is a tempter of us un-  
to sin, so afterwards hee is a ten-  
ter-

2. The  
temptati-  
ons of  
satan.

There-  
medies  
against  
them.

ter-booke, to disquiet us for our sinnes; and this hee doth sometimes by assaulting the conscience with confused feares, sometimes by the aggravation of our sinnes; sometimes by casting doubts into our hearts, that so he may drive us unto despaire.

Against both these sorts of *disquieters of the conscience*, wee ought carefully to provide ourselves remedies; not such as silly worldlings use, who when they feeble any checke of conscience, seeke rather to put it by, than to put it off, and therefore seeke after the Jocundest companions, and goe about to deceive the time and themselves, with merry purposes, to glide away their groanes with games, and their cares with cards, and to bury their terrours and themselves in wine and sleepe. Poore fooles; how fillily doe they imitate the stricken *Deere*, who having received a deadly blow by the stroke

stroke of an arrow, whose shaft being shaken out, and the head of it left behind, she runneth frō one Thicket to another, not able to change her paine with her place, but finding her wound still the worse with cōtinuance.

Much better shall wee cure this wound, if we take away the cause, and apply the right plaister unto his proper cause.

• 1. Against the disquiet of the conscience by reason of the horreur of our finnes, apply the practice of *serious & sound repentance*: This was *Dauids* course: *When I kept silence (saith he) my bones waxed old through my roaring all the day long. Day & night thine hand was heavy upon mee: Then I acknowledged my sin unto thee, and mine iniquity I have not hid, and thou forgavest the iniquity of my sinne.*

2. Against Satans disquieting of the conscience, apply a true and lively *Faith*. This was

D

Pauls

True remedies.

1. Repentance.

Psal. 32.  
34. 35.

2. Faith.

2 Tim. 1.  
12.

Heb. 4. 16.

Rules for  
the keep-  
ing of a  
quiet con-  
science.

1. Absti-  
nence  
from sin.

2 Theff. 5.  
22.

2 Hastning  
of repen-  
tance.

Esay 55. 6.

psal. 95.

7. 8.

*Pauls course: I know in whom I have beleevd, & I am perswaded that he is able to keepe that which I have committed unto him. And to this purpose the Author of the Epistle to the Hebrews doth incite us, when he willeth us to go boldly to the throne of grace; that wee may receive mercy, and finde helpe in time of need.*

Before wee passe from this point, cōsider these few directi-  
ons for the keeping and preserv-  
ing of a quiet conscience.

1. Refraine from sinne, for that is the canker which will corrupt the conscience: therefore *cease to doe evill*; avoid the occasions of evill, and abstaine from *the very appearance of evill*.

2. Deferre not the time of thy repentance: *Seeke the Lord whiles hee may bee found, and whiles it is to day harden not thine heart*. The more thy sinnes are, the heavier load will lie upō thy conscience, neither is there  
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any thing, so dangerous as the long adjournings of repentance.

3. Labour in all things to keepe a good conscience, both in the general course of thy life, and in the particular labours of thy calling; follow that golden rule of the Apostle: *Herein do I exercise my selfe, to have alwaies a conscience, void of offence towards God and towards man.*

3. Care of  
Consci-  
ence.

Act. 24. 16

CHAP. VI.

*Externall Quietnesse, the nature of it, & our duty concerning it.*

**H**itherto hath beene delivered the practise of inward quietness: now in the next place we are to take notice of this outward quietnesse. The former may bee termed a *passive quietnesse*, this an *active quietnesse*. The former was that quietnes which wee have within our selves: this quietnesse is that which we have with others. The former properly may have the name of *Tran-*  
D 2 *quillity,*

Outward  
quietness.

What it is. *quillitie, this of Quietnesse. Externall or outward Quietnesse may bee thus defined: It is a peaceable disposition of our conversation, that it may bee void of offence to our selves and others, in thought, word, or deed.*

Explained By this brieve description of Externall Quietnesse, wee may take view,

How it is. 1. Of the nature of it; an abstinence from giving or receiving of offence, for so the word commonly used for quietnesse doth import, and so S. Iames doth paraphrase upon it, *Iam. 1. 21. Lay aside all filthinesse and superfluity of maliciousnesse.*

2. The Subject of Quietnesse or unquietnesse, either our selves or others; for there is an offence given, and there is an offence taken, both disturbe Quietnesse.

Rom. 1. 29. Men disquiet themselves either by causelesse conceit of offence offered when it is not, by being too suspitious, or by too much taking

2 Tim. 3. 3.

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king to heart an offence offered, by being *too furious*. Men disquiet others, either by offering occasion of offence, being *injurious*; or by too bitter seeking of revenge, being *too litigious*. Men doe both disquiet *themselves & others*, when they continue in their sins without repentance, as *Eliab* told *Ahab*, *It is thou and thy Fathers House that troubles Israel*.

3. The Object of Quietnesse, either the *thought, word, or deed*; for these three are the principall instruments of quietnesse or unquietnesse. There is unquietness in the *thought* whē it is *devising iniquity & working unquietnes* in the minde. There is unquietnesse in the  *tongue*, when it becommeth an  *unruly evill*, full of deadly poison, when it  *defileth the whole body*, and  *setteth on fire the course of nature*, it self being set on fire of hell. There is unquietnesse in our  *deeds*, when wee provoke

1 Thes. 4. 6.  
Rom. 1. 30

1 King. 18.  
18.

Mich. 2. 1.

Iam. 3. 8, 9.

1 Theſſ. 4.  
 6.  
 1 Cor. 6.7.  
 1 Tim. 6.  
 10.  
 Philip. 4.1.  
 1 Tim. 6.4  
 Gal. 5.22.  
 1 Cor. 3.  
 5.7.  
 Rom. 1.30  
 Iam. 3.17.  
 Iam. 3.19.  
 Tit. 3.2,1.  
 Matt. 7.1.  
 Pro. 15.1.  
 Gal. 6.1.  
 Pſa. 109.4.  
 pſa. 39.1.  
 Gal. 5. 12.  
 Eph. 4.3.  
 2 Ioh. 9.  
 Matt. 5.9.  
 pro. 17.14.  
 1 Theſſ. 4.  
 6.  
 Levit. 25.  
 14.  
 Levit. 29.  
 35.

one another, and defraud one another, and when wee goe about to vex and trouble one another. On the contrary, that is a *quiet thought*, which doth not cover, but is content, both not envie, but reioice in the good of others, is not suspicious, but propitious, not teasty and prone to wrath, but *peaceable, gentle, and easie to be intreated*. That is a *quiet tongue*, which is *slow in speaking, meeke in speech, sober in censuring, soft in answering, mild in reprovng, faithfull in defending, and fearefull of offending*. That is *quiet dealing*, when the *peace of others* is not disturbed, but preserved; when wee oppose not our *selves* against *others*, but compose the variances and dissensions of *others*, when wee abstaine from meddling, are just in dealing, and free from wronging, defrauding, or deceiving.

4. Lastly in this description of

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of *Outward quietnesse*, wee may behold the forme of it: *A peaceable disposition of our selves in our conversations towards us*: for if wee would truly practice *Quietnesse*, wee must affect it with our heart. *Let it bee the very joy of our hearts*. We must long after it, *As the Hart doth pant and long after the water brookes*. Wee must pray for it: *Pray for the peace of Ierusalem*. Wee must pray that wee may *leade a peaceable and quiet life*, *1 Tim. 2. 2.* Wee must dispose our selves wholly to the practice of it, that our gesture, our words, our deeds, may testifie of us, that we are of *David's* disposition, *men of peace*. But of the necessity of the practice of this duty, let us take a more full prospect, that we may be the better stirred up to embrace it.

Colos. 3. 15  
βραδύτητα  
ἢ εἰρήνην ἐν  
ταῖς καρδί-  
αις ὑμῶν  
Psal. 42. 6  
Psal. 122. 6  
1 Tim. 2. 2.

Psal. 120. 7.

## CHAP. VII.

*Precepts, Examples, and Motives to Quietnesse.*

Precepts  
for quiet-  
nesse.

1 Thess. 4.  
1.

2 Thess. 3.  
12.

Zach. 8. 19  
Psal. 34. 14.

1 Pet. 3. 12.

Ephes. 4. 3.

**O**utward Peace, and Quiet-  
nesse is a necessary practice  
for all true Christians: Every  
good Christian ought to bee of  
a peaceable and quiet conversa-  
tion: every one must study it:  
*Study to bee quiet, 1 Thess. 4. 11.*  
Neither is this a matter indiffe-  
rent whether wee doe it or no,  
but there is both a precept, and a  
patheticall perswasion unto it,  
*2 Thess. 3. 12. We command and  
exhort you by our Lord Iesus  
Christ, that yee worke with quiet-  
nesse. Love peace or quietnesse,  
Zac. 8. 19.* There is for our affe-  
ctiō towards it, *Seek peace, Psal.  
34. 14.* There is for our action,  
*Follow peace and ensue it, 1 Pet. 3  
12.* There is for our imitation,  
*Endeavour to keepe the unity of  
the spirit in the band of peace,  
Ephes. 4. 3.* There is for our esti-  
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mation, *Have peace one with another, Mark. 9. 50.* there is for our conversation. Would wee have all of these in one? observe what is written, *Rom. 12. 18. If it bee possible, as much as in you lieth have peace with all men.*

Thus we have a cloud of witnessses to confirm the necessity of *Quietnesse* unto us: we may be likewise compassed about with a cloud of examples to the same purpose. *Abraham* the pattern of *Quietnesse* thus setteth quietness betweene his owne family and *Lots*: *Let there be no strife, I pray thee, betweene mee and thee, nor mine & thine; for we are brethren.* *Quiet* *Ioseph* thus perswadeth his brethren unto quietness: *See that yee fall not out by the way,* *Ge. 45. 24.* Of *Moses* it is said for his singular commendation, *Hee was the meekest man above all that lived upon the face of the earth,* *Numb. 12. 3.* What a quiet man *David* was, it may appeare by

D 5 this

Mar. 9. 50.

Rom. 12.  
18.

Examples  
of Quiet-  
ness.

Gen. 13:8.

Ge. 45. 25.

Num. 12. 3.

2 Sam. 16.  
5, 6, 7, 8, 9,  
10, 11.

Job 40. 5.

this that when *Shimei* the son of *Gera* a base fellow, came forth against him at *Bahurim*, and cast stones against him, not ceasing to raile at him, and to curse him, and there were not wanting about *David* who did egge him on to seeke revenge, yet hee by no meanes would disquiet himself, but put up al with patience, replying thus to those who would have him to avenge himselfe: *What have I to doe with you, ye sonnes of Zeruiah? So let him curse, because the Lord hath said unto him, curse David: who then shall say, wherefore hast thou done so? What a mirror of Quietness have wee in patient Job, who having well considered of his troubles, thus setteth himselfe unto quietnesse: Once have I spoken, but I will doe it no more; yea twice, but I will proceed no further.* The like example of *Quietnesse* wee likewise have in *Paul*, who to these *Thessalonians*,

Ionians, unto whom he would perswade this practice of *Qui-  
etnesse*, doth commend the same  
by his owne example: *We were  
gentle ( or quiet ) among you, as  
little children.* But what need  
wee long to gaze upon the pro-  
spect of examples, seeing that he  
who is the example of examples  
sends us for the practice hereof  
to his owne example: *Learne of  
mee (saith the light of the  
world) for I am meeke,* *Matth. 11.29.*

Thus have wee both precept  
and example to move us to the  
practice of *Quietnesse*. Now (be-  
cause a threefold word is not easily  
broken) let us in the next place  
see it confirmed by evidence of  
reason, wherein if wee be not  
altogether unreasonable, wee  
shall finde sufficient motives to  
stirre us up to the carefull per-  
formance of this duty, whether  
we doe consider.

1. *The Equity of it.*

2. *The*

1. *Thef. 2.7*

*Mat. 11.  
29.*

Motives  
unto qui-  
etnesse.



1. The  
equity  
of it.

1 Pet. 3. 10

Mat. 5. 9.

Luk. 10. 6.

2 Cor. 13.

11.

Ioh. 14. 27.

Luk 19. 38.

2. The Excellency in it.

3. The Profit by it.

4. The hurt if we neglect it.

And first for the Equity of it, it is a matter of right and equity, that every good Christian should study to be quiet: First, because there is a kinde of Antithesis or opposition betweene blessednesse and unquietnesse: What man is hee that loveth life, and would faine see good dayes? Let him refraine his tongue from evill, & his lips from guile, 1 Pet. 3. 10. Secondly, they who would have their consciences assured that they are Gods children, must practise Quietnesse; for, Blessed are the Peace-makers, they shall be called the children of God, Mat. 5. 9. Thirdly, seeing true Christians are the sons of peace, and serve the God of peace, who hath left us his peace, promising everlasting peace to them that love peace, it is their duty, even of equity, to study to be quiet.

But

But if the Equity of this duty cannot perswade us to be quiet, yet let the excellency thereof move us to embrace it: for It is an excellent ornament to a man to be of a quiet spirit. It is an excellent ornament unto him. 1. In the sight of Men, *Ecce quam bonum & quam jucundum: Behold how good and how pleasant a thing it is, Brethren to dwell together in unity.* 2. It is an excellent ornament to a man in the sight of God, *A meeke and quiet spirit is in the sight of God; πολυτιμη: a precious thing, 1 Pet. 3. 4.* 3. It is better than strength, for *He who is slow to anger, is better than the mighty, and Hee who ruleth his spirit, is more mighty than he that taketh a City, Pro. 16. 32.* 4. It is better than wealth, for *Better is a little with the feare of the Lord, than great treasures with trouble, 15. 16.* 5. It is better than great dainties, for *Better is a dry morsel and quietnesse therewith, than an house*

2. The excellency of it.

Psal. 133. 1

1 Pet. 3. 4.

Pro. 16. 32.

pro. 15. 16.

prov. 17. 1.

Pro. 15. 15

The profit  
of it.

Prov. 21. 5.

pro. 14. 30.

pro. 15. 30.

pro. 14. 29.

pro. 24. 26.

house full of dainties with strife,  
Prov. 17. 1. 6. It is better than  
pleasures, for A merry heart hath  
a continuall feast, Prov. 15. 15.  
Therefore seeing a quiet life is  
better then pleasure, then trea-  
sure, better then dainties and all  
varieties; seeing God doth so  
approve of it, and men so much  
commend it, follow the practice  
of it, *Steady to be quiet.*

But if the Excellency of this  
vertue cannot move us, yet let  
the Profit of it allure us; for it is  
a very profitable thing to live in  
quietness. It is profitable, 1. To the  
purse, for The thoughts of men that  
are quiet tend to plenteousnes. Pro.  
21. 5. 2. To the health, for A qui-  
et heart is the life of the flesh, Pro.  
14. 30. & maketh fat the bones. pr.  
15. 30. 3. To the good name, for  
He that is slow to wrath, is of great  
understanding, Pro. 14. 29 and e-  
very man shal kisse his lips that gi-  
veth a quiet answer, Pro. 24. 26.  
4. It is profitable to the soule, for  
it

it preserveth the *soul*, from *envy*, *debate*, *strife*, *sedition*, and other *fleshy lusts* which fight against the *soule*. Seeing therefore *quietnesse* is so profitable to the *soule* and *body*, to the *goods* and to the *good name*, what an effectuall motive should this be unto us to *study to be quiet*?

But if neither the *filken reason* of *Equity* can perswade us, nor the *silver reason* of *Excellency* move us, nor the *golden reason* of *Profit* allure us, yet let the *iron reason* of the *Danger* which will happen upon the neglect hereof, enforce us unto *Quietnesse*, for, *It is a most unseemely, a devillish, dangerous and damnable thing to be unquiet*, 1. *It is unseemely*, because it savoureth of no *Religion*: *The wrath of man worketh not the righteousness of God*, *Iam. 1. 10.* *It maketh a man unsociable*: *Make no friendship with an angry man, and with a furious man go not, for he will be a snare*

Gal. 5. 21.

1 Pet. 1. 11.

4. The hurt upon the neglect of it.

Iam. 1. 20.

Pro. 22. 24.	a snare unto thee, Pro. 22. 24. It is
pro. 25. 24.	better to dwell in the corner of an
	house top, better to dwell where
pro. 19. 13.	there is a continuall dropping, bet-
pro. 21. 19.	ter to dwell in the wildernesse, then
	with a contentious person. 2. It is
Iam. 1. 5.	devillish, for so Iam. 1. 5. it is cal-
	led earthly, sensuall and devillish.
	It filleth a man full of sinne, so
prov. 9. 22.	Prov. 29. 22. A furious man a-
	boundeth with transgressions: and
Iam. 3. 16.	Iam. 3. 16. Where envying and
	strife is, there is every evill worke.
	3. It is hurtfull and very dange-
	rous, both to others, As coales
Pro. 16. 21.	are to the burning, and wood to
	the fire, so is a contentious man to
	kindle strife, Prov. 26. 21. And
	most hurtfull to the unquiet per-
pro. 11. 17.	son himselfe; for An unquiet per-
	son troubleth his owne flesh, Prov.
pro. 11. 29	11. 17. He troubleth his owne house
	Prov. 11. 29. Hee impairerth his
pro. 14. 13.	owne health, Prov. 14. 30. He im-
	peacheth his owne good name, Pro.
prov. 25. 8.	25. 8. Hee endangererth his owne
pro. 21. 23.	soule, Pro. 21. 23. 4. Unquietness
	is

is a damnable thing, odious and abominable in the sight of God, for so saith Solomon, *These sixe things doth the Lord hate, yea seven are abominatiō unto him, A proud looke, a lying tongue, hands that shed innocent blood, an heart devising wicked imaginations, feet that bee swift in running to mischief, a false witnesse that speaketh lies, and him that soweth discord among brethren.* All which evill properties we may finde in an unquiet man, his heart will ever be devising wicked imaginations, his looks are proud and ambitious, his tongue false and slanderous, his hand meddling and factious, his daily practise is to sow discord; therefore an unquiet man is one whom God doth hate: and if God doe hate him, his estate must needs bee fearefull, for it is a fearefull thing to fall into the bands of the living God: Therefore study to be quiet.

PROV. 6. 16,  
17, 18, 19.

Heb. 10. 31

## CHAP. VIII.

*Application of the former considerations.*

Applica-  
tion.

**B**Y this little which already hath been declared, may sufficiently appeare, what a proper, pleasing, and profitable a thing it is to bee quiet: and on the contrary, what a base, sordid dangerous and damnable a thing it is to live an unquiet life: Now in the next place, by way of application, let it bee set upon the conscience.

I. For the  
comfort  
of quiet  
persons.  
Mat. 5. 9.

Psal. 120. 7

And first of all, let this serve for the comfort of their soules who love *Quietnesse*, and study to bee quiet: *Blessed are the peace-makers, for they shall be called the children of God, Matt. 5. 9.* Canst thou in sincerity take up *Dauids* motto, *I am for peace?* Doth thine heart long after quietnesse? Dost thou endeavour quietly to behave thy self? Dost



Dost thou seeke quietnesse, and ensue it? Loe then to the comfort of thine owne soule, an evident testimony that thou art the childe of God: for *God is a God of peace*, and the more men are addicted unto *Quietnesse* the neerer they came unto the image of God. *Where quietnesse* savoureth of the *flesh*, but *peace* and *quietnesse*, are the *fruits of the spirit*, and savour of the *wisdom of the spirit*, *Rom. 8. 6.* Art thou *quiet*, and dost endeavour as much as in thee lieth to live a quiet life? Thou shewest hereby the fruits of Religion, that thou art not an unprofitable hearer of the word of God: for where Religion doth rule the heart, there peace and quietnesse doe beare sway. Thus was it prophesied of the faithfull under the Kingdome of Christ: *They shall breake their swords into plow-shares, and their speares into pruning-hooles, Isay 2. 4.* And againe,

Rom. 16.  
10.

Gal. 5. 19.

Ib. ver. 22.  
Rom. 8. 6.

Isay 2.4.

Zach. 9.10

Pro, 17.14

prov. 20.3.

Psal. 122.6.

2. For the  
terror of  
unquiet  
persons.

again, that in those dayes men shall speake peace one to another, Zach. 9.10. Dost thou study to be quiet? It is a signe that thou art wise, for *The beginning of strife is as when one letteth out water, therefore leave off contention before it be medled with*, Pro. 17.14. And againe, *It is an honor for a man to cease from strife, but every foole wil be meddling*, pr. 20.3. Art thou peaceable and of a quiet disposition? That is the way to thrive well: *They shall prosper that love peace*, Ps. 122.6. Thus where quietnesse is, there God is; where God is, there Religion is; where true Religion is, there is the best wisdom; where wisdom is, there is prosperity: Therefore happy are they who are quiet; and let every one who loveth God or goodnesse, wisdom or warinesse, health or happinesse, *study to be quiet.*

But woe unto thee who art of an unquiet spirit: it is an evident signe

signe that thou art full of wickednesse, and far from blessednesse : for unto whom is it that the Prophet *Esay* threatneth this disease of unquietnesse? Is it not to wicked persons? *There is no peace, saith the Lord, to the wicked* *Esay* 48. 22. and in another place the same Prophet saith, *The wicked are like the troubled sea when it cannot rest, but the waters thereof cast up mire & dirt.* As the Sea is ever ebbing and flowing, foaming and fuming, so is a wicked man of a turbulent nature and disposition, neither actively nor passively peaceable, neither a peace-maker, nor a peace-taker. Art thou an unquiet person? It is an apparent signe that thou art a stranger to Religion, for if any man would seeme to be religious, and refraineth not his tongue, ( & so likewise all other instruments of unquietnesse ) his religion is vaine, *Iam.* 1. 26. It is a signe that thou art full of sin, for *A furious man*

*Isay* 48. 22.

*Isay* 57. 20.

*Musculin*  
*Isay* 57.

*Iam.* 1. 26.

*Pro.* 29. 22.

Ifay 2.4. againe, that in these dayes men  
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2. For the  
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*Isay* 48. 22.

*Isay* 57. 20.

*Musc. in*  
*Isay* 57.

*Iam. 1. 26.*

*Pro. 29. 22.*

	<i>man aboundeth with transgressions: Prov. 29.22. Being of such an inquiet nature, thou canst looke for no fauour at the hands of God, for They who are of a forward heart, are abomination to the Lord, Prov. 11.20. Thou art a very foole, for Hee that is soone angry dealeth foolishly, Pro. 14.17 And he who is of an hasty spirit exalteth folly, Prov. 14.29. There is no hope of thrift for thee, for He who hath a forward heart, findeth no good, Pro. 17.20. Unquietness will bring a man to poverty, and cloath him with rags, Pro. 23.21. Thou art in the highway to trouble and misery, for A man of great wrath shall suffer punishment: though he be delivered, yet hee will fall into trouble againe, Prov. 19.19. Now then consider this with thy selfe, thou inquiet man or woman, what a wretched case art thou in? Into what a gulse of woes dost thou plunge thy selfe? Thou dishonourest</i>
PRO. 11.20	
PRO. 14.17	
PRO. 14.29	
PRO. 17.20.	
PRO. 23.21.	
PRO. 19.19.	

nourest God, thou offendest thy neighbour, thou disquietest thy selfe, thou disclaimest Religion, thou disgracest thy profession, thou impairst thine own health thou impeachest thy good name thy neighbour is the worse for thee, good men are sory for thee evill men take example by thee, the Angels note thee, the Devils laugh at thee. O what a shame is this unto thee : what madnesse or phrensie doth possesse thee? Didst thou ever learn this in the Schoole of Christ? Dost thou observe this in the practice of the faithfull? O no, thou hast it even of thy father the devill; he oweth a spight unto thee, and by this meanes hee doth execute it on thee : Thine unquietnesse is *earthly, sensuall, and devillish*; the beginning of it is perillous: the processe of it is grievous, the end of it (unlesse it sooner have an end) will end in bitternesse : Therefore if thou hast

Iam. 1.20.  
Pro.17.24  
Prov.22.5.  
2 Sam.2.  
26.



Psal. 120. 5.

3. For a direction to quietnesse.

hast in thee any feare of God, any shadow of Religion, any sparke of grace, any dramme of conscience, any regard unto thy good name, any respect unto thy own soule, sojourne no longer in *Messecch*, abide no longer in the tents of *Kedar*, but *study to be quiet*.

Lastly, seeing that *Quietnesse* is so commodious, and *Vnquietnesse* so dangerous, let every good Christian love and labour for a quiet conversation: and let every one that shall reade this small Treatise, in the name of Almighty God, apply himselfe carefully to this practice of *Quietnesse*: Enter into thy closet, commune with thine owne heart, examine thine own selfe, call thy selfe after this manner to account: *How do I feele my self affected towards quietnesse? How doe I study to be quiet? have I never been vnquiet? Have I never beene too testie and prone to wrath? Have I not beene too suspicious? Have I not been too litigious?*

litigious? Have I not been too en-  
vions? Have I not been too con-  
tentious? If thou findest that in  
any of these at any time thou  
hast over-shot thy selfe, (as who  
sometimes doth not slip over  
shoes?) then lament for thy  
former unquietnesse, and after  
this or the like manner lay it to  
thine heart: *Ab Lord God, how  
wicked have I been? what a vile  
wretch am I, thus to give way to  
Satan's suggestions, and mine own  
unruly passions? Now Lord give  
me more wisdom to looke unto my  
wayes, more grace to have thy fear  
before mine eyes, more zeal in mine  
affections, more power to withstand  
temptations, more patience in time  
of provocations. And let every one  
take notice of his owne infirmi-  
ties, whether hee be by nature  
more passionate than is fit, whe-  
ther hee be testy and cholericke,  
whether hee be prone to suspiti-  
on or frowardness in any course:  
and as he seeth his owne weak-  
E                      nesse,*

nesse, so let him use the more diligence in avoiding the occasions which might distemper him, and using the best remedies which may reforme him: of which remedies and helps to further us in the practice of *quietnesse*, more shall bee spoken in its proper place. In the meane time wee will take notice of the parts of this externall *quietnesse*, and the severall classes thereof, for our better direction in our daily practice of it.

### CHAP. IX.

*Oeconomicall Quietness: and first of that which is betwixt Husband and Wife.*

The parts  
of out-  
ward qui-  
etnesse.

**E**Xternall *Quietnesse*, or that *Quietnesse* which we ought to have one with another, may be reduced for methods sake into a twofold ranke:

I. *Oeco.*

1. *Oeconomicall Quietnesse.*2. *Politicall Quietnesse.*

*Oeconomicall Quietnesse*, is that domesticall quietness or household quietnesse which is to be observed in the private family between the husband and the Wife, the Parent and the Child, the Master and the Servant.

Oecono-  
micall qui-  
etnesse.

*Politicall Quietness* is that civil quietness which is to be observed in the Common-wealth, between Neighbour and Neighbour, Superiour and Inferiour.

Politicall  
quietnesse.

First, wee will take a view of the former kinde of *Quietnesse*, that quietnesse which is domesticall, which kinde of quietnesse is so necessary to every house, that it is as it were the foundation of an house; *Through wisdom an house is builded, and with understanding it is established, pro. 24. 3.* It is a sign of a Christian family, if the sonne of peace be there, and peace rest in it, *Luke 10. 6.* and where *Quietnesse* is wanting,

Household  
quietnesse.

Prov. 24. 3.

Luk. 10. 6.

Mat. 12. 25.

Betweene  
Husband  
and Wife.

1 Cor. 7. 3

Eph. 5. 28

Eph. 5. 21.

Prov. 5. 18

Gal. 6. 2.

there is an evident token of an house or family nigh unto desolation: for, *An house divided against it selfe cannot stand, Matt. 12. 25.* Therefore *Household Quietnesse* is much to be desired.

In the *Household*, the *Husband* and the *Wife* doe beare the greatest sway, and therefore it is most meet and expedient for them, to cherish and to maintaine quietnesse. They must give one to another *due benevolence*, 1 Cor. 7. 3. This they cannot doe, unlesse they study to be quiet. They must maintaine *mutuall love and unity*, Ephes. 5. 28. This they cannot doe, unlesse they study to be quiet. They must *submit themselves one to another in the fear of God*, Ephes. 5. 21. This they cannot doe, unlesse they study to be quiet. They must *rejoyce together*, Prov. 5. 18. This they cannot doe, unlesse they study to be quiet. They must *beare one with another*, Gal 6. 2. This they cannot

not doe, unlesse they study to be quiet. They must *not be bitter one to another*, Colos. 3. 16. This they cannot choose but be, unles they study to bee quiet. Their neere conjunction may teach them quietness: *They two are one flesh*, Matth. 19. 6. Now it is unnaturall for one and the same flesh to be out of quiet with it selfe. *No man ever yet hated his owne flesh, but nourished it, and cherished it*, Ephes. 5. 29. The manner of their conjunction may teach them *Quietnesse*, for *Marriage* is or should bee *Merry age*, it being a compound of two loves, wherein unlesse there bee a joyning of hearts, as well as there is a knitting of hands, there can bee no unity, but *Man* and *Wife* prove like two poisons in one stomach, the one will ever be sicke of the other. Againe, the end of *Marriage* will put married couples in minde of *Quietnesse*: *Mariage* was ordained for the mutuall

Colos. 3. 16

Mat. 19. 6.

Eph. 5. 29.

Gen. 2. 18.

help and comfort of each other,  
*Gen. 2. 18.* Now unlesse they  
 both study to bee quiet, they  
 prove hinderers in stead of hel-  
 pers, and like unto *Iobs* friends,  
*miserable comforters.* Discord  
 between married parties is a dis-  
 order passing al other disorders,  
 a plague of all plag es, a misery  
 above all other mileries. *A man*  
*Iob 16. 2.* *were better to dwell in the corner*  
*of an house top, better to abide un-*  
*der a continuall dropping, better to*  
*Pro. 19. 13.* *dwell in the wilderness, than with*  
*an unquiet wife, yea, or with an*  
*Pro. 21. 19.* *unquiet husband. Quietness in*  
*Ioh. 2. 7, 8.* *the married estate turneth water*  
*into wine, but unquietnes turneth*  
*Psa. 133. 1.* *wine into water. Behold how good*  
*& how pleasant a thing it is (saith*  
*David) for brethren to dwell to-*  
*gether in unity. If it be so good,*  
*so comely, so pleasant a thing for*  
*Brethren to dwell together in*  
*unity, much more comely and*  
*pleasant a thing is it for husband*  
*and Wife to dwell together in*  
*unity.*



unity. *Three things* (saith the sonne of Syrach) *doe rejoyce me, & they are beautifull before God and man, Vnity of Brethren, Love of neighbours, and when Husband and Wife agree well together.*

Syrac. 25.

By how much the more wofull and lamentable is the estate of many in these our unquiet times, who live so unquiet in marriage estate? Blessed be God, I cannot descry it by any feeling experience of mine owne, for *My beloved is mine, & I am hers:* but I have often heard the complaint of it in other houses, and having in my place interposed my self to compose such domesticall variance, upon the intreaty of other, I finde that *it were better to meet with a beare robbed of her whelpes,* then with the furious discord of an angry Husband, or an unquiet Wife. There is no unquietness like to this, no contention so difficult or hard to be appeased.

Unquietnesse betweene married parties.

Cant. 6.3.

Pro. 17. 11

Where the  
fault lieth.

Some impute the blame here-  
of most of all unto the woman,  
as if she by reason of the weak-  
ness of her sex, (*Mulier, Mollis*  
*aer,*) or the stoutnesse of her sto-  
mach, (*Fœmina, Ferens minus*)  
were most prone to set forward  
unquietnesse, But I cannot acquit  
the man, or exempt him wholly  
from the fault hereof: for *Maritus*,  
*Male irritatus*, a provoked  
husband; *Vir, ve ira*, woe to the  
wrath of such a man, and there-  
fore *hic & hec Homo*, both the  
*Man* and the *Woman* may be *dua*  
together guilty of this crime, and  
culpable of the cause of this un-  
quietnesse.

When the  
fault is in  
the Wife.

2 King. 2. 30

Num. 12.

2. 3.

Iudg. 16. 16

Hell. 1. 10

2 Kin 11. 1.

2 Sam. 6.

13.

The *Wife* may then justly  
beare the blame, when shee is  
guilty of any of these unquiet  
shrewish qualities; either proud  
like *Iezabel*, or provoking like  
*Miriã*, or prying like *Dalilah*, or  
sullen like *Vashti*, or imperious like  
*Attaliah*, or scoffing like *Michol*,  
or scornful like *Hagar*, or scolding  
like

like *Zipporah*, or taunting like *Pe-  
minnah*, or lying like *Zaphira*, or  
lustful like *Rabel*, or spitefull like  
*Herodias*, or wilfull like *Evodias*,  
or disdainfull like *Esaues* wives,  
or tempting like *Iobs* wife, or wan-  
tō like *Potipbars* wife, or mādying  
like the *Levites* wife, or subtil  
like *Ieroboams* wife, or averse  
like *Lots* wife, or inconstant like  
*Sampsons* wife. Twenty sorts of  
shrewish properties which make  
the wife unquiet; an hard matter  
it is to find a wife not attained  
with some of these, harder to en-  
dure any of these; but he who  
matcheth with one that hath all  
of these or the most part of  
these shrewish qualities, he may  
as well looke to be quiet in hell,  
as in such an hellish match.

The Husband may then just-  
ly beare the blame, and be taxed  
for unquietnesse, when he is at-  
tainted with any of these unquiet  
qualities: when he is either too  
uxorious as *Shechem*, or too abste-

Gen. 16. 4.  
Exod. 4. 25.  
1 Sam. 1. 6.  
Acts 5. 9.  
Gen. 30. 1.  
Matt. 14. 8.  
Phil. 4. 2.  
Gen. 26. 33.  
Iob 2. 9.  
Gen. 29. 7.  
Iudg. 29. 2.  
1 Kin. 14. 4.  
Gē. 16. 26.  
Iudg. 14.  
20.

When the  
fault is in  
the Hus-  
band.

Gen. 24. 9.

Gen. 38. 9.

2 Kin. 4. 32

Gen. 29. 32

Iudg. 11.

29.

1 King. 21.

Iudg. 19. 3.

2 Sam. 13.

15.

1 Sam. 25.

25.

Gē. 14. 23.

Mat. 14. 9.

Gen. 4. 6.

Hest. 5. 12

2 Sam. 3. 7

Gen. 35. 22

Luk. 15. 13

Gen. 31. 41

Gē. 16. 12.

2 Sam. 17.

23.

Hest. 1. 16,

17.

Remedies

against

matrimo-

nial en-

quietnesse.

*mious as Onan, or too curious as the Shunamite, or too carelesse as Esau, or too rash as Iephthah, or too facil as Ahab, or too indulgent as the Levite of Ephraim, or too inconstāt as Ammō, or too foolish as Nabal, or too furious as Lamech, or too obsequious as Herod, or too fullē as Cain, or too proud as Haman, or jealous as Ishbosheth, or adulterous as Reuben, or an unthrif as the Prodigal, or covetous as Laban, or troublesom as Ismael or male-content as Achitophel, or imperious as Memucan. He is a rare Husband, a Phenix, that hath none of these unquiet properties; hee is accessary to his owne unquietnesse which hath any of them, he that hath them all is an incarnate Devill.*

Now that both the *Husband* & the *Wife* may the better prevent these maladies, and live quietly and peaceably each with the other, I will propose certain caveats for quietnesse, as well

to

to the one as to the other:

And first for the *Wife*, (because shee, according to the common voice, is first in the transposition) if shee would study to be quiet, let her put in practice these directions:

1. Let her have a reverent awe & respect of her *Husband*, let the wife see that she reverence her *Husband*, Ephes. 5. 33. let her consider that her husband is the vaine of her eyes, and should be dearer unto her than all earthly things.

2. Let her be carefull to give unto her husband, sober, quiet, and courteous speech: *Sara* called her husband *Lord*, 1 Pet. 3. 6. and pleasing words (as *Solomon* doth observe) are as an honey combe, sweet to the soule, and health unto the bones, Pro. 16. 24.

3. Let her shew her obedience unto her husband in all her actions. *Wives* submit your selves to your husbands as it is comely, in the

How the wife may worke quietnesse.

Eph. 5. 33.  
Gē. 20. 16.

1 Sam. 1. 8.

1 Pet. 2. 6  
Pro. 16. 14

Col. 3. 8

Eph. 5.24.

the Lord, Coloss. 3. 18 And againe  
As the Church is in subjection to  
Christ, so let the wives be subject  
to their husbands, Ephes. 5. 24.

Heb. 13.4.

4. Let her bee faithfull unto  
her husband, and keepe the mar-  
riage bed undefiled.

Pro. 31. 12  
Verſe 27.

5. Let her seeke to doe her  
husband good and not evill all the  
dayes of her life: let her looke well  
to the wayes of her household, and  
not eat the bread of idleneſſe,  
Prov. 31. 27.

Phil. 2. 14.  
1 Theſſ. 5.  
22.

6. Let her be carefull to avoid  
all occasions of offence, Doe all  
things without murmuring, ab-  
ſtain from the very appearāce of evil

Objeſti-  
ons and  
excuses an-  
ſwered,  
Luke 13.  
13, 21.

But here me thinkes I heare  
the discontented Wife replying  
like that forward professor in the  
Goſpell, All theſe things have I  
kept from my youth up, even from  
the firſt day of my marriage until  
this preſent time, have I uſed all  
the beſt meanes I could to pleaſe  
mine husband, and yet I cannot  
live a quiet life? Alas poore ſoul,  
hard

hard is thine hap, thy case is to be deplored: But take heed that thou doe not deceive thy selfe: It may bee there was somewhat yet lacking, and thou hast little cause thus to iustifie thy selfe: O no: *Thine husband* (thou saist) is most unkinde, so testy, and so furious, that nothing can please him: Bee it so; yet hee is thine Husband, thou must here sit down content, and resolve with *Jeremy, This is my cross, and I will beare it*: Put on patience, and then it will be easie to swallow up all such infirmities. O but there be many occasions offered to provoke unquietness! What then? These are but trialls to prove good wives; *It is an honorable thing to passe by infirmities, and love covereth a multitude of offences. Alphonsus of Arragon* was wont to say, *Where the husband is deafe, and the wife blinde; there marriage is quiet and free from dissention.* The Woman who would

Ier. 10.19.

Pro. 19.11

Pro. 10.12.  
Eras. Afo.



Pro. 14. 1.

Pro. 11. 16.

would live quietly with an unquiet husband, must bee many times blinde, and not seeme to see what shee doth see, she must bee sometimes deafe, and not seeme to heare what shee doth heare. The Wives quietnesse doth much depend upon her owne discretion; *Every wise woman buildeth her house, but the foolish woman plucketh it down with her owne hands, Prov. 14. 1.* And againe, *A gracious woman retaineth honor, Prov. 11. 16.* It is a notable meanes also for the Wives quietnesse, when they shall apply themselves to the inclination, nature, and manners of their husbands, so long as the same importeth not wickedness. For as the looking-glasse howsoever fair and beautifully adorned, is nothing worth, if it shew that countenance sad which is pleasant, or the same pleasant which is sad: So that woman deserveth no commendation, who  
(as

(as it were, contrariying her husband) when hee is merry, sheweth her selfe sad, or in his sadnes uttereth her owne mirth: *Men* (saith *Socrates*) *should obey the Lawes of their Cities, and Women the manners of their husbands.*

*Socrates.*

Now whiles we teach the wife quietnesse, the Husband haply may thinke that he hath no need of such instruction: but let him not deceive himself; for though he be the Head, yet hee may not tyrannize over his Mate, nor disquiet her, if he love his owne quietnesse. Nay his very creation doth shew that in the head is placed reason, wisdom, judgement, and all other gifts which tend to the quiet order and government of the body. Therefore thou husband if thou wouldest have *Quietnesse*, learne thy duty, 1. Love thy wife fervently, *Let every man love his wife even as himselfe, Ephes. 5. 33.* 2. Shew thy love unto her effectually,

How the Husband may worke quietnesse.

Eph. 5. 33.

- Gé. 20. 16. tually, both by protecting her from danger, for *thou art the covering of her eyes among all that are with thee, Gé. 20. 16.* as also by cherishing her and maintaining her estate, for *so ought men to cherish their wives as their own bodies Ephes 5. 28.*
- Eph. 5. 28. 3. Highly esteeme of her because she is thy wife; Give honor to the woman as to the weaker vessel, 1 Pet. 3. 7. Make account of her as of thy companion and yoke fellow, beare with her infirmities, be content when it is for thy good, to be ruled by her admonitions. 4. Avoid all occasions which may breed unquietnesse.
- Col. 3. 16. *Husbands love your wives, and be not bitter unto them, Coloss. 3. 16.* Not bitter in words, for *There is that speaketh words like the pricking of a sword, Pro. 12. 18.* Not bitter in gesture, for *him that hath a proud look & a lofty heart who can suffer?* Not bitter in deeds, *Let no man trespass against the wife of his youth,*

youth, *Malach. 2. 15.* Therefore the Apostle *Peter* requireth husbands to dwell with their wives as men of knowledge, *1 Pet. 3. 7.* And the Prince of the Heathen Philosophers doth commend the same lesson unto us: *The master of a Family* (saith he) doth after a sort exercise a power Tyrannicall over his servants, a power Regall over his children, but in respect of his Wife he exerciseth a power Aristocraticall, not after his owne will, but agreeable to the honour and dignity of the married estate.

And here me thinks I heare the dismall moane and dolefull lamentation of many a wofull Husband, vexed, plagued & tormented with an unquiet Wife. Cursed (saith he) be the time that ever I met with mine unquiet mate let the day perish wherein I was married, let it not be joined to the daies of the year, let it not come into the nūber of the moneths; for there is no man plagued with such a wife:  
She

*1 Pet. 3. 7.*

*Aristot.  
Ethic. 8.*

Objections and  
excuses of  
Husbands  
answered.

*Iob 3. 1, 2, 3*

Pro. 19. 31

1 Cor. 13.

1 Pet. 3. 7.

she is a very Aleſſo, a Megara, a Xantippe, yea worſe than a quotidian fever. Poore man, though I feele not thy malady, yet I pity thy caſe: but now there is no remedy; thou haſt made this thy choice for better for worſe: if ſhe fal out worſe thē thou didſt expect, blame thine own choice. But tell me, in good ſooth, what is it which thou doſt ſo much diſlike in thy wife? Are they infirmities of nature, as frowardneſſe, ſullenneſſe, ſuſpiciousneſſe, teſtineſſe, aſterity in behavieur, want of complemental kindnes, and ſuch like? *It is the glory of a man to paſſe by an infirmity,* Pro. 19. 31. and *Love ſuffereth all things,* 1. Cor. 13. *Husbands muſt bear with their wives, as with the weaker veſſels.* Women are like cryſtall glaſſes, brittle, but profitable: as therefore a man is more carefull of the not breaking of ſuch a glaſſe, than of a tinnen or earthen veſſell; ſo the Husband ſhould

should have more regard of the frailty of his wife, than of the frailties of others, and should consider that hee himselfe is not without infirmities.

Yea but ( will the perplexed *Husband* say) my wives insolent conditions are not infirmities, but habituall maladies ; they are rooted in her, they doe exceed, and who can endure them ? But consider with thy selfe (O man) whether thine own indiscretion and lewd conversation have not given just occasion. There bee *Husbands* in the world that forget the bond of Marriage, and impart that love which is due to their owne wife, unto other mens wives. There bee some Prodigalls, great spenders, idle and slacke in their businesse, whereby their wives and children languish in poverty. There bee others, who haunting Tavernes, Alehouses, and lewd company, consume that which  
should

should maintaine the family, & comming home drunke, beate and vex their wivés. There bee others, who by high and bitter speeches, threatning lookes, and unkinde actions, provoke their wives, and stir up such strife and debate, as do convert the felicity of mariage into an hell. Now if thou bee attainted with any of these evill properties, thou deservest no lesse than such bitter sawce (howsoever it be an evill peece of Cookery in thy wife) to thy distastfull courses.

But thou wilt say, that thou art no such manner of man, thy cariage of thy self is without exception, thou givest no just occasion of offence unto thy wife, and yet she will never be quiet. It may bee there is offence taken where it is not given, and all should bee well upon the removall of that offence: therefore if thou wouldest bee thought a good husband, seeke diligently  
to



to remove the stone wherat thy Wife stumbleth, and taketh occasion of griefe. Thus did *Abraham* when *Sara* was out of quier because of *Hagar*, and objected unto him (though unjustly) that hee was the cause why her servant contemned her. *Abraham* bearing with his wife, removed the cause of the contention, in suffering her to turne *Hagar* out of doores. So must thou doe if thou love thine own quietnesse: as also what thou seest amisse in thy wife, thou must either wink at it, as if thou sawest it not, or reprove her with meeknesse.

Gen. 26.  
4, 5, 6.

But what (wilt thou say) may I not chide my wife? may I not tell her of her infirmities? may I not reprove her when she doth amisse? Reprove her thou maist, chide her thou maist not, unlesse the offence bee against God, and so do justly require a more sharp reproofe. If *Rachel* require that  
of

Gen. 30.  
1, 2.

Iob 2. 9, 10

2 Sam. 1.  
7, 8.

of *Iacob*, which is onely in the power of God, *Give me children, or else I die*, *Iacob* may blame her impiety, with some acrimony, *Am I in Gods stead, who hath withholdē frō thee the fruit of the womb?* If *Iobs* wife tempt him to curse God, *Iob* may checke her more sharply, *Thou speakest like a foolish woman*. But otherwise in their owne causes and quarrells, the Husband must reprove the Wife gently & mildly, like *Helcana* whē his wife *Hanna* mourned because she had no children, & her rivall did insult over her, hee mitigated her griefe with these kind speeches: *Why weepest thou? Why is thy heart grieved? Am not I better unto thee than ten sons?* Againe, reproofe, in such a case must be given discreetly, not upon the sudden rashly, not in open presence before company. Therefore *Cleobulus* of *Lindie*, one of the wise men of *Greece*, among other precepts

cepts to married men, giveth these two principally: 1. *Let not the husband flatter the wife to her owne face.* 2. *Let him not reprove her before strangers.* And *Marcus Aurelius* hath a pretty saying to this purpose: *A wise husband and one that would live in quiet with his wife, must observe these three rules: Often to admonish, Seldom to reprove, Never to smite.*

*Plutarch  
Apotheg.*

*Marcus  
Aurelius.*

But I cannot choose (will the impatient husband say) I must needs speak, and if speeches will not serve, I must use stroakes, I must try what stripes will do; I will curry her coat, and tanne her hide, I will make her smart but I will make her quiet. Indeed that is the way to pull an old house (as we say) about thine eares: the ready way to raise up more and more the dust of unquietnesse. Beleeve it, if gentlenesse will not prevaile to work quietnesse, much lesse stripes. But may I not correct my wife?

No,

Eph. 5. 29.

Mal. 2. 15.

Chrysoft.

Plutarch.  
in vita Ca-  
tonis.

Tassin.

Mutuall  
duties be-  
tweene  
husband  
and wife  
for the  
study of  
quietnesse.

No, for she is thy Mate, thou and thy wife are but one flesh. No man will hate, much lesse beat his owne flesh. It is an expresse prohibition, *Mal. 2. 15. Thou shalt not trespass against the wife of thy youth.* Chrysoftome saith, *It is the greatest reproach in the world for a man to beat his wife.* And Plutarch in the life of Cato the Cen-  
sor affirmeth, that He which smi-  
teth his wife, doth all one as if hee  
should lay violent hands upon the  
sacred images of the gods. I close  
up this clause with the sentence  
of a later Writer: *The Wives in-  
firmities must either be take away  
or borne withall: He that can take  
them quite away, maketh the wife  
better and more commodious: hee  
that can beare with them, maketh  
himself better and more vertuous.*

Hitherto wee have seene the  
duty of Man and Wife single by  
themselves, each in his place, for  
the practice of *Quietness*: Now  
it will not bee amisse to direct  
them

them joyntly both together for their better preservation of quietnesse. Their mutuall duties to this purpose are these : 1. Let them live together ; *Let not the wife separate her selfe frō her husband,* 1 Cor. 7. 10. *Let the husband dwell with the wife,* 1 Pet. 3. 7. And therefore in the name of God I dare pronounce, that rasha & perpetuall desertions or parting one from another in the married estate ( a practice too common in these our times ) is Antichristian : *Those whom God hath joyned together, let no man put asunder.* I know that in these cases, discontented and disaffected couples will alledge that this they do for quietnesse sake, which in their cohabitation or dwelling together is not to be hoped for, their natures being so contrary: But let me tell them, that this is a meere illusion of Satan, who transformeth himselfe into an *Angell of light*, and

F by

1 Cor. 7.  
10.  
1 Pet. 3. 7.

Mat. 19. 5.

*Augustin. in  
Iob tract. 9.*

*Cant. 2. 15.*

*Mark. 10. 8*

by propounding a shew of living in quiet, for the cōpassing hereof, induceth them to gaine-say Gods prohibition, and to make a most offensive separation. To this purpose excellently speaketh the learned Father *Augustin*: *As conjunction commeth from God, so separatiō proceedeth from the devill.* 2. Let them love together. In the Booke of the *Canticles*, each calleth the other *love*, and what a reflection there ought to be between their loves we have already seen in their severall loves. Now this love betweene them must bee stedfast, not variable; settled, not mutable; well grounded, not rashly conceived; for such rash love resembleth onely a fire of straw, making a blaze for a while, but soone out. 3. Let them draw the yoke together: *They are no more two, but one.* Man and Wife are partners, like two Oares in one Boat, therefore they must both

both share together, and helpe together : when the husband is laborious, the wife must see that she be not riotous; whē the wife is thrifty, the husband must not bee prodigall, for the husband which hath such a wife, casteth his labours into a bottomlesse sacke ; and the wife that is sped with such an husband, draweth a cart heavy laden through a myrie way, without an horse.

4. Let them be carefull to support one another : *Be gentle and friendly Eph. 4. 31. Beare one anothers burden, Gal. 6. 2.* Let the husband think that he hath married a daughter of *Adam*, not free from infirmities. Likewise let the woman think that she hath not married an *Angell*, but a son of *Adam*, not without corruptions ; and so let them both resolve to beare that which cannot bee avoided. Let not the body complaine of the head, though it ake or be out of temper : nor

Eph. 4. 31.  
Gal. 6. 2.



Pro. 26. 12

Prov. 4. 9.

the head of the body, albeit it be crooked or mis-shapen. If the husband bee given to brawling, or the wife to chiding, let them both beware of giving the occasion. He that would not heare the Bell sound, must take heed how hee bee meddling with the rope. 5. Lastly, let them both see that they feare God, let them have respect unto the Word of God, for this will keepe them both from the way of evill, and from froward things, Prov. 2. 12. This will be to the head an ornament of grace, and a crown of glory to both their wayes.

CHAP.

CHAP. X.

*Parentall, Filiall, and Fraternall  
Quietnesse.*

**I** Have beene the longer in the  
discourse of Quietnesse be-  
tween the *Husband* & the *Wife*,  
because of all others married par-  
ties especially should practice  
quietnesse, and their unquiet-  
ness carrieth with it the greatest  
blemish. I will be the briefer in  
handling the two other sorts of  
*Oeconomicall Quietness*. viz. *The  
Quietness of the Parent with the  
Child*, and the *Quietnesse* be-  
tween the *Master* and the *Ser-  
vant*. And first of the former of  
these two, *Parentall and Filiall  
Quietnesse*.

This *Oeconomicall quietness* is  
a practice wel bebecoming a Chri-  
stian family, and it is a gracious  
fruit of the word of grace, whose

F 3

pro-

Quietnesse  
betweene  
Parents  
and their  
children.

The ne-  
cessity and  
excellency  
of the pra-  
ctice of it.

Malac. 4. 6.

Luk. I. 17.

Lam. 4. 4.

Mat. 10.  
35.

property (as is declared first of all by *Malachy*, & afterward confirmed by the *angel* unto *Zachary*) is to turn the hearts of the fathers to the children, & the heart of the children to the fathers: the very project of an happy quietnesse. And surely I would to God there were not too needful cause to enforce this exhortatiō of *Parentall* & *Filiall* quietnesse: for who seeth not what lamentable presidents of more than unnaturall unquietness are obvious in this kind in many places? Many Parents are more *unquiet* than the *Dragons*, & more *unnaturall* than the *Ostriges*. And many a childe is of a gastrill kind to disquiet his owne nest, and of a very viperous brood, as if the fel *Tigers* had given them suck. In our times we see that verified which our Saviour did foretel should befall the later times. *The sonne at variance with the father, the father with the son, the daughter*

ter in law against the mother in law and the mother in law against the daughter in law. Therefore both Parents and children had need to goe to Schoole to study to be Quiet.

And first for Parents: *Quietnesse* is an excellent ornament to them; they of all others ought to be sober, grave, temperate, sound in the faith, in charity, in patience, Tit. 2. 3. It is for their own ease, for the good example of their children, and for the honour of themselves and their family, to study to be quiet. Yea it is expressly injoynd to them: *Fathers provoke not your children to wrath, Ephes. 6. 4.* And againe, *Fathers provoke not your children to wrath, lest they be discouraged, Coloss. 3. 21.*

But what shall Parents do for the better performance of this practice of *Quietnes*? (1.) They must be carefull to give their children due instruction; *Bring*

How Parents should practice quietnesse. Tit. 2. 3.

Eph. 6. 4.

Col. 3. 21.

Directions to their practice hereof.

Eph. 6.4.

Gé. 18. 19.

1 Chr. 28.9

Pro. 31.1.

2 Tim. 1.9

Job 28.28.

Pro. 8.13.

Pro. 20.11.

2 Cor. 12.

14.

1 Tim. 5.8.

Syrac. 30.

8,9,10, 11

up your children in the nurture & admonition of the Lord, Eph. 6.4. So did Abraham; David, and Bathsheba bring up their children: And thus Timothy even in his childhood was instructed by his grandmother Lois, and his mother Eunice: for The feare of the Lord is the beginning of wisdom, Job 28.28. And this is the onely meanes, to avoid evill, as Pride, Arrogancy, and every evill way, Pro. 8.13. (2.) They must seeke to traine them up in a lawfull calling, observing therein their naturall inclination; for even a childe is known by his doings, whether his work be pure, and whether it be right, Pro. 20.11. (3.) They must be provided to provide for them, for Fathers ought to lay up for the children, 2 Cor. 12.14. and He that provideth not for his own is worse than an Infidell, 1 Tim. 5.8. (4.) They must not be too indulgent unto them; for as the Son of Syrach saith, If thou bring  
up

up thy son deliciously, he shall make thee afraid; if thou play with him, hee shall bring thee to heavinesse; Laugh not with him, lest thou bee sory with him, and lest thou gnash thy teeth in the end. What was the cause of old *Elies* dismal disquietnes, and of the insolent courses of his children? Was it not his owne indulgency and connivency, when he should have reprov'd and corrected them? Therefore *Solomon* saith, Correct thy son, and hee will give thee rest, and will give pleasures to thy soule, *Prov* 29.17. And againe, withdraw not correction from thy child; if thou smite him with the rod he shall not die, *Prov*.23. 13. Yet this correction must not be too severe, but done with moderation; Fathers must not provoke their children unto wrath; they must not discourage them.

1 Sam. 2.  
23.

Pro.29.17

Pro.23.13

Eph. 6.3.  
Col. 3.28.

(5.) They must be exceeding wary in manifesting their affection; for it is a dangerous thing

Gen. 37.3.

for Parents to shew more love and affection to one childe than to another, ( except upon great and just occasion ) as we see by the example of *Jacobs* children, who because their father seemed to love *Ioseph* their brother more than them, they took occasion to hate *Ioseph*, & to work him much unquietness. Parents therefore to prevent the like inconveniences, are to use equality among their children, so neere as may bee, both in their ordinary usage of them, and in the distribution of their goods unto them. For as all men naturally are inclined too much to the love of worldly goods, so the unequal sharing of the same doth oftentimes breed great brawles, and pernicious debate between brethren.

(6.) They must require no more of their children, than they are able to performe ; for that is a great discouragement unto the childe,



childe, when hee seeth his Parents to grow too hard upon him, either in imposing overmuch labour, or exacting more meanes of him than he is able to performe.

(7.) The Parent must labour to maintaine peace, unity, and concord betweene his children. A notable president to which purpose we have in *Scilurus*, an heathen Parent, who having many children, and fearing lest some unquietnesse should grow betweene them, to the end hee might the better perswade them to entertaine a constant peace and concord betweene themselves, he tooke a sheafe of many arrowes, and offered it to each of his children one after another, willing them to breake it: But they could not so long as the arrowes were altogether in one bundle; at last pulling forth the arrowes one by one, it was an easie matter for them to breake them

*Plutarch.  
Apotheg.*

them all, one after another. *Even thus* (said their father) *it is with you; so long as you remain united and love each other, no man can hurt or breake you; but if once yee be dissevered one from another by strife or variance, every man may easily destroy you.* This duty of Parents to keep their childrē in peace and loving concord, did the *Lacedemonians* wel observe; for when on a time two brethrē fell at oddes and contention one with another, they punished the Father and Mother of those unquiet Brethren, because by good instruction, they had not prevented, or at least-wise presently appeased the dissention of their children.

(8) Parents must be carefull to give good examples of *Qui- etnesse* unto their children. *Let Parents* (saith an ancient Philosopher) *so order & govern themselves, that their children seeing the same as it were in a glasse, may*  
bee

*Plutarch  
in Lacon.  
Apotheg.*

*Idem de e-  
ducatione  
puerorum.*

bee restrained from dishonest speeches and wicked deeds. Let them doe as Guides that shew the right way over Foordes and Rivers, by going before those who they leade, that their children following their steps, may conform themselves unto their vertues, and so with them and by them may learne *Quietnesse*.

If it be the duty of the Parent thus to live quietly with his Childe (as already hath beene specified) then much more is it the duty of the Childe to seeke and to keepe his Parents quietnesse. *A wise sonne maketh a glad father, but a foolish son is an heavinessse to his mother, Prov. 10.1.* And againe, *A foolish sonne is a griefe unto his father, and a heaviness unto her that bare him, Pro. 17.25.* And therefore excellent is that saying of S. *Augustine*, *Take away the beam from the Sun, and it wil not shine; Take away the springs from the River, and it will dry*

How children must practice quietnesse.

Pro. 10.1.

Pro. 17.25.

*Augustin.*

Ioh. 8. 44.

1 Tim. 5. 4.

Plutarch.  
in Lycorg.Bodin. 1.  
lib. de rep.  
Exod. 21.  
15.

dry up; Take away the bough from the tree, and it will wither: so take away from children their duty to their Parents, and they are no longer children, but bastards & companions with those unto whom Christ said, Ye are the children of the devil. As we are to study to be quiet with all men, so especially must we shew it to our Parents, from whom we have received our being: We must first learne to shew kindenesse at home, and to requite our Parents, for that is good and acceptable before God, 1 Tim 5. 4. He who is out of quiet with his Parents, is as the Viper, which eateth through his Dam, and as the Raven which defileth his owne nest. The Lacedemonian law did disinherit unquiet children. The law of Nations doth hold them infamous: And the Law of God (that Indiciall law given by God himselfe to Moses) doth doome them unto death.

Where.

Wherefore that Children may not become liable to so foule a transgression, let them learn this friendly admonition.

Directions  
to the  
practice  
hereof.

(1.) They must alwayes have a reverent respect & estimation of their paréts, whether they be rich or poore, whether gentle or froward; *Honour thy father and thy mother, that it may be wel with thee, and that thou maist live long upon earth.* Respectfull children are sure of a blessing, but a contemptuous and unquiet childe is neare to cursing. *The eye that mocketh his father, and despiseth the instruction of his mother, the Ravens of the vallies shall pick out and the young Eagles shall eat it,* Prov. 30.17.

Exod. 20.  
12.  
Eph. 5.5.

Pro. 30.17.

(2.) They must bee carefull to yeeld their due obedience, *Children obey your Parents in all things, for this is acceptable unto the Lord,* Coloss. 3.20. And that wee may know aright wherein we are to performe this obedience,

Col. 3.20.

Ephes. 6. 1.

Deut. 21.  
18, 19, 20.

ence, the same Apostle speaketh thus in another place: *Children obey your Parents in the Lord, for this is right.* The neglect of which obedience, as it is a great breach of *Quietnesse*, so it doth incur the penalty of a grievous recompence. *If any man (saith Moses) have a sonne that is stubborne and disobedient, which will not hearken to the voice of his Father, & to the voice of his mother, and they have chastened him, but he would not obey them, then shall his father & his mother take him, & bring him out to the Elders of his City, and shall say unto them, This our son is stubborne and disobedient, and he will not obey our admonition: Then the men of that City shall stone him with stones unto death, Deut. 21. 18, 19, 20.*

Lev. 19. 3.

(3.) They must seeke to please their parents, and beware of offending them: *Every one of you shall stand in awe of his father and mother, Levit. 19. 3.* As indeed

deed whoſoever truly loveth father and mother, feareth their diſpleaſure; and on the contrary, he who hath no regard how he doth behave himſelfe unto his Parents, cannot chuſe but procure their diſpleaſure.

(4.) They muſt bee carefull to helpe their Parents, to relieve their wants, & to comfort them in their adverſity. It is the counſell of the Apoſtle, that *Children and Nephews ſhould recompence the kindneſſe of their kindred,* 1 Tim. 5. 4. Then much more ought they to helpe their Parents, and to ſuccour them in their neceſſities. Neither ſhall they hereby performe any more than the paiment of part of their debts, whereunto they are bound in conſideration of the benefits which they themſelves have received from their Parents.

1 Tim. 5. 4.

(5.) They muſt bee content with patience to beare with the infirmities of their Parents. What though



Syrac. 39.  
10, 13, 14,  
15.

though thy parents be rigorous?  
what though they be froward?  
what though they bee testy, sul-  
len, wilfull, spightfull, or any  
wayes prone either to provoke,  
or to be provoked unto wrath?  
yet we must remēber that they  
are our Parents, and what will  
not good children take with pa-  
tience at their Parents hands?  
I conclude this clause with the  
saying of the sonne of Syrach:  
*Honour thy father & thy mother,*  
*in deed and in word, and in all pa-*  
*tience, that thou maiest have Gods*  
 *blessing, and that his blessing may*  
*abide with thee in the end: For the*  
 *blessing of the father establiseth*  
*the houses of the children, and the*  
*mothers curse rooteth out the*  
*foundations. Helpe thy father in*  
*his age, and grieve him not so long*  
*as he liveth. If his understanding*  
*faile, have patience with him, and*  
*despise him not when thou art in*  
*thy full strength: For the good in-*  
*treaty of the father shall not bee*  
*for-*

forgotten, and for thy mothers offence thou shalt be recompenced with good, and it shall be founded for thee in righteousness.

Whiles wee are in this discourse of domesticall Quietnesse betweene the Parent and the Childe, it will not seeme impertinent to this place, if we take a view of *Fraternall Quietnesse*, that quietness which is, or ought to be between Brethren and Brethren, between Sisters & Sisters, or between Brethren and their Sisters. A quality, where it is, so commendable, that David doth with admiration extol the same; Behold how good and how pleasant a thing it is, brethren to dwell together in unity, Psal. 133. 1. It is not only good, but also pleasant, if for brethren in professiō, much more for brethren both by nature and profession, to bee affectioned to love one another with brotherly love, and to entertaine one another with brotherly kindness,

Fraternall quietnesse.

Psal. 133. 1

Rom. 12. 10.

2. Pet. 1. 7.

Plutarch.

Xenophon.  
lib. 2. de  
dict. et fact.  
Socrat.

ness. But unquietness between brethren is a thing most unseemly, most barbarous, and prodigious. *Al enmity* (saith a wise heathen) breedeth within our selves a thousand tormenting passions, but especially the enmity between brother and brother, for this is meerly unnaturall. When Socrates saw Charephon & Charechrates, two brethren, jarring and warring each with other, hee said unto them, Yee doe now as if the hands which were created to help one the other, should binder and hurt each the other; or as if the feet which were framed to bear one anothers burden, should supplant one the other; or as if the eares, which are coadjutors of mutuall good, should waxe deaf to heare good one from the other; or as if the eyes, which are fellow spies for the good each of other, should look asquint at the good one of the other. You will grant it to be very unnaturall either for the hands, or the feet, or the

the eyes, or the eares, one to strive against the other: much more unnaturall and monstrous will the strife be between Brethren, because the ayd which the one of them may and should give unto the other, doth farre exceed the cooperation of the hands, the supportance of the feete, the co-audience of the eares, or providence of the eyes. As *Nature* doth abhorre unquietnesse among *Brethren*, so likewise is it detestable in the sight of *God*. For three transgressions of *Edom* and for foure (saith the Lord) I will not turn unto it, because he did pursue his brother with the sword, *Amos* 1.11. And where *Solomō* speaketh of those things which the Lord doth especially hate, he maketh this the upshot of all the rest: *The man that raiseth up contentions among brethren*. *Pro. 16.19*. Of al the vials of the wrath of *God* powred down upō sinners, this is one of the

*Amos* 1.  
11.

*Pro. 16.19*

Isaiah.

B. King  
upon Ionah  
Lect. 15.

Pro. 18. 19

Gen. 4. 8.  
Gen. 27. 41

the forest, when a man ( according to the phrase of the Prophet *Isaiah* ) is fed with his owne flesh, & made drunk with his own blood: that is, as a reverend pillar of our Church doth worthily expound it, when a man taketh pleasure in the overthrow of his own kindred, & seeketh the extirpation and destruction of his own seed. As there is no unity to the unity of loving brethren, so there is no enmity like to the enmity of brethren. A brother offended, is harder to bee wonne than a strong City, and their contentions are like the bars of a Castle, Pro. 18. 19. The meaning is, that the angers of brethren one of them towards another, are so sharp & vehemēt, that they can no more easily be subdued, thā the strong fenced Townes can bee conquered, nor more easily broken than strong iron barres. The implacable hatred of *Caine* against *Abel*, of *Esau* against *Iacob*, of  
Atreus

*Atreus against Thyestes, of Eteocles against Polynices, of Romulus against Remus, of Bassianus against Geta, together with the late more than tragical examples of brotherly dissentions in the Kingdome of Argiers, Tunes, and Barbary, are they not as Trumpets to sound out the truth hereof? Wo unto that house where they of one house are divided; and where a mans enemies are they of his own house. Wherefore as my desire is to perswade quietnesse among all sorts of people, so especially among Brethren. And where there is this unnaturall variance and dissention, let mee intreat them to consider with themselves how unseemely in nature, how offensive to God, how injurious to their owne soules, how unbecomming Christians, yea reasonable creatures, this their contention is. Let me presse Abrahams argument unto them: Let there be no strife, I pray thee,*  
be-

Matt. 10.  
36.

Ge. 13. 18.

Gen. 49. 5.  
1 Sam. 18.  
1.

Bernard.

between thee & me, and mine and thine, for we are brethren. The name of brethren, the remembrance of affinity, should bee a sufficient motive to stop all controversie, and to pacifie all enmity. Let brethren and kindred hold together, not like *Simeon & Levi*, brethren in evil, but like *David and Jonathan*, to preserve one another from evil. Let them beare and forbear one with another, let them bee of one minde, and live in peace together. In a word, let both brethren and sisters to this purpose follow that counsell which mellifluous *Bernard* gives to a sister: *My loving sister, heare what I speak unto thee, if in any thing thou hast grieved thy sister, or caused her to be sorrowfull, satisfie her; if thou hast sinned against thy sister, repent before her; if thou hast scandalized her, aske her forgiveness; goe on with speed to reconcilment, sleepe not until thou hast made satisfacti*  
on,



on, rest not til thou return in peace,  
use all meanes possible to procure  
quietness.

# CHAP. XI.

*Quietness betweene the Master  
and the Servant.*

**T**Here is yet one caveat more  
to bee given as concerning  
*domesticall quietness*, and that  
is for the cōcord and agreement  
between *Masters* and *Servants*,  
between *Housholders*, and their  
*Families*, how there may bee  
mutuall *quietness*. For betweene  
these, many times there happeneth  
much unquietness, and in  
many housholds are heard fre-  
quent cōplaints, sometimes of the  
*Master* against the *servāt*, some-  
times of the *servant* against the  
*Master*, sometimes of the *Maid*  
against the *Mistress*, and some-  
times of the *Mistress* against the  
G *Maid.*

Houhold  
quietnesse  
betweene  
Masters &  
Servants.

Duties of  
Masters &  
Mistresses  
for Quiet-  
nesse.

psal. 101.  
4, 5, 6, 7.

*Maid.* Therefore it is fit that these also in their severall places should have their directions for the practice of Quietnesse.

And first I will begiune with the *Master* of the *Family*, (let *Mistresses* read their lesson likewise in the same) because hee hath the soveraignty, and is *Paterfamilias*, the Father and chief head of the family. And if hee love his owne quietness, or the quietness of his family, 1. Let him take heed of his choice, whom he do admit into his family; *David's* wary practice may be herein his worthy president. *A froward heart shall depart from me, I will not know a wicked person; who so privily slandereth his neighbour, him will I cut off; him that hath an high look, & a proud heart will I not suffer: Mine eyes shall be upō the faithful of the land that they may dwell with me: He that walketh in a perfect way, he shall serve me: He that worketh*  
deceit

reit shall not dwell in mine house:  
He that telleth lyes shall not tary  
in my sight.

2. Next unto his chusing, let  
him looke well unto the well u-  
sing of his servants; enioyne no  
grievous burdens unto them, nor  
require more of them than they  
are able : *Over your brethren ye  
shal not rule with cruelty, Lev. 25*  
*46. Give them their fit food in*  
*due season, Let there be sufficient*  
*for the food of thy family, and for*  
*the sustenance of thy maids. Prov.*  
*27.27. Give unto them their de-*  
*served pay and hire, The laborer*  
*is worthy of his wages, Luk. 10.7.*  
This must bee duely and truely  
paid, for the neglect of this bree-  
deth much unquietnesse in the  
Servant, and a crying sinne in the  
cares of the Lord, *Iam. 5.4. Be not*  
*too severe in punishing, He that*  
*is cruell troubleth his owne flesh,*  
*Prov. 11.17. nor too rigorous in*  
*threatning; Tee Masters forbear*  
*threatning, knowing that your*  
G 2 Master

Lev. 25.46

Pro. 27.27

Luke 10.7

Iam. 5.4.

Pro. 11.17

Eph. 6.9.

*Master also is in Heaven, Ephes. 6. 9.*

Pro. 31. 27.

Exod. 2. 12

Gen. 13. 18

3. The good *houſholder* who would preſerve quietneſs in his houſhold, muſt have a watchfull eye over them and their converſation: *Bee diligent to know the ſtate of thy ſlocke, Prov. 31. 27.* Overſee the way of thine houſhold and when thou ſeeſt unquietneſs beginning to ariſe in any of thy family, ſeek to make a pacification, and quell the occaſions of unquietneſs in the beginning.

Pſal. 101. 2

4. He muſt be carefull to give good example to the family, according to that of *David, Pſal. 101. 2. I will do wiſely in the perfect way, I will walke in the uprightness of mine heart in the miſt of mine houſe*; Therefore hee muſt bee carefull to avoid forward ſpeeches, haſty geſtures and unquiet behaviour. And as by the word hee is to inſtruct his family with all godli-  
neſſe,

nesse, so by example hee must shew unto them the patterne of sobriety, meekenesse, patience, and gentlenesse, if hee would have them peaceable and quiet within his house.

5. Hee must bee content to beare with many faults and frailties, in his family; not so to beare with them as to suffer them (for a good man must labour to cut off all evill from his family,) but so that he do not suffer himselfe to be disquieted by them. *Seneca* giveth this friendly counsell to his friend *Novatus*, (supposed to bee *Iunius Gallius* his adopted sonne) that by no meanes hee should debase himself, to be disquieted at the sillinesse, simplicity, or absurdity of a servant, because that is to make our minds servile, nor to be disquieted when hee doth not finde all within doores to his minde, for (saith he) without doores with content enough, wee can behold

*Senec. de  
Ira. l. 3. 35.*

*Idem ibid.*  
l. 3 c. 40.

dirty wayes, ragged cloaths, and ruinous walls, why then within doores when wee finde not all things answerable to our expectation, should we fret and disquiet our selves? And the same *Seneca* doth report a memorable example of an unquiet Master fitly met withall by the most peaceable *Augustus Caesar*; This great Emperour being at a solemne supper with one *Vedius Pollio*, one of the servants of that *Pollio* had broken a CrySTALL glasse, whom his cholerick master commanded presently to be caried away and to be throwne into his fish-pond to feed Lampries for this his oversight: *Caesar* hearing it, was much moved at the novelty of the cruelty, and howsoever he gave way to the present fury, yet to taxe the furious master, and to prevent the like future displeasure, commanded that all the CrySTALL vessels should be broken in his presence,

sence, and that the fish-pond should bee filled up with earth. Where there is domesticall dislike, first admonition must goe before correction: if correction must needs be used, this must be done with compassion, not with passion, and this not upon every slender surmise, not upon every sinister accusation: *Give not* (saith Solomon) *thine heart to all the words that men speake, lest thou heare thy servant cursing thee,* Eccles. 7. 23.

Eccle. 7. 23

Now as concerning *Servants*, their estate and condition (as being in subjection) may put them in mind of their required quietness: which duty that they may the better practice, they must thus carefully demean themselves in their affaires.

Duties of servants for quietness.

1. First, they must have a reverend awe and respect unto their Masters and household Governors: *Let as many servants as are under the yoke, count their*

1 Tim. 6. 1.

G 4 Masters



*Masters worthy of all honour, that the name of God and his doctrine be not blasphemed, 1 Tim. 6. 1.*

2. They must yeeld obedience willingly and cheerefully: *Servants be obedient unto them that are your Masters according to the flesh with feare and trembling, in singleness of heart, as unto Christ, Colos. 3. 22. Not with eye service as men pleasers; but with good will doing service. Eph. 6. 6.*

3. They must seeke to please their masters in all their words, gestures, and actions: *Let servants be subject to their Masters, & please them in al things, not answering againe, Tit. 2. 9.* Where that latter clause (*μὴ ἀντιλέγοντες*) *not answering again*, doth insinuate an apparant meanes of the breach of quietnesse, when servants are too talkative, or when they bandy words for words, & are too malapert in their answers, or too prone unto complaints: and withall it sheweth an

an excellent meanes to redresse all this, which meanes is, *Discreet Silence.*

4. They must *in patience possess their soules*, & inure themselves with a Christian contentation to beare with their masters infirmities & frowardnes: *servants must bee subject to their masters with all feare, not onely to the good and gentle, but also to the froward;* 1 Pet. 2. 18 By which place wee may behold an objection prevented. The impatient servant might peradventure stand upon this: My Master is outrageous, Bedlam & furious without any mercy, without any meane, and therefore what hope is there to have quietnesse with him? how can I brooke his continuall unquietnesse? The Apostle maketh answer, that howsoever the case standeth, yet it is the servants duty to bee patient, and to embrace quietnesse: and to this end he doth propole to their imita-

Mat. 21. 19

1 Pet. 2. 18.

1 Pet. 2. 23

Sen. de Ira  
lib. 2. ca. 33.Mat. 24.  
43. 50.

tion the example of our Saviour Christ Jesus, *who when he was reviled, reviled not againe; when he suffered, he threatned not, but committed himself to him that indgeth righteously*, 1. Pet. 2. 23. And to this purpose Seneca relateth a memorable speech of an old Courtier in his time, who being demanded, *How he had obtained so rare a thing as old age in his service in Courts? By suffering injuries (saith he) & giving thanks.*

5. *Servants must labour to maintaine quietnesse betweene themselves :- As they are to bee quiet towards their superiours, so they must study to be quiet with their equals, and fellow-servants: one must not envy another, nor provoke another, nor wrong another, for that is the way to set the whole house out of order. He is an evil servant that beates his fellowes, or insulteth over them; his portion shall be with hypocrites: I conclude this section,*  
and

and so this whole discourse of domesticall Quietnes, with that worthy sentence of learned Augustine: That family (saith he) is most firme & sure, where the master of the family is like Ioshua, religious; the mistress like Abigail, discreet and vertuous; where the father is like Abraham, faithfull; the mother like Sara, helpfull; the sonne like Isaac, dutifull; brethren and sisters like Laban & Rebecca, cheerefull; the servant like the Centurions servant, tractable. There is quietness in the house, when every one of the house studieth for quietness, when man and wife live together in amity, brethren and sisters in unity, servants and companions in unanimity; where superiors give examples of integrity, inferiors discharge their duty, when the elder sort are patternes of sobriety, and the younger sort vessels of sanctity.

August.  
tract. 15.  
in Ioh.  
Iosh. 24. 14  
1 Sam. 25.  
25.  
Gen. 18 19  
  
1 Pet. 3. 6.  
Gen 26. 6  
Ge. 24 60.  
  
Luke 7. 8.

## CHAP. XII.

*Politicall Quietness : and first of  
Quietness betweene Nation  
and Nation.*

Politicall  
quietnesse.

Rom. 12.  
18.

**H**itherto we have heard Instructions for *Domesticall Quietness* in private families : now we are to proceed to a discourse of *Politicall Quietnesse* abroad : for it is not onely required of us that wee study for *Quietness* at home, but *as farre forth as it is possible*, and in us lyeth, wee are to labour to *bee at peace with all men*. This *Politicall Quietness* (that wee may methodically take notice of it) may bee distributed into a two-fold ranke.

1. *Nationall Quietness* betwixt Nation and Nation.

2. *Civill Quietness* betwixt people of the same Nation.

As concerning the former of  
these

Nationall  
quietnesse.

these two, it is commonly called by the name of *Peace*, the contrary whereof is called *Warre*. And this is it which wee are to learne for the practise of it: *Peace and quietness betwixt Nation and nation is by all meanes to be maintained and preserved.* It was the grace of the glorious time of *Grace*, so long agoe prophesied of to bee under the Gospell of Christ, that then men should *breake their swords into plow-shares, and their speares into pruning hooks. Nation should not lift up a sword against Nation, neither should they learne to warre any more.* Mic. 4. 3. And so Zach. 9. 10. *The battle bow shal be cut off, and he shall speake peace unto the Heathen from Sea to Sea.*

Mic. 4. 3.

Zach. 9. 10

I am far from that *Anabaptist* phrensie, as simply to deny the lawfulness of *Warre*, or peremptorily to condemne all use of *Armes*; for I know that *there is a time for warre as well as for peace:*

Warre not simply condemned.

Eccles. 3. 8.

Exod. 15. 3

1 Sam. 18.

17.

1 Chron.

5. 22.

Psal. 144

Iosh. 5. 15.

Psal. 18.

34. 35.

Yet peace  
is to bee  
preferred  
before  
warre.

Plutarch.

Apoth.

Idem ibid.

*peace: I acknowledge that wars are sometimes of equity, sometimes of necessity, & many times both approved and upheld by divine authority. The Lord is a man of war, his name is Jehovah, Exod. 15. 3. There are Battles which are called the Lords Battles; and of many a Battle it may be said, The war was of God, The Lord teaching men how to war, and being the chiefe Captain and Leader in the war, as also decreeing the victory of the warre.*

But yet notwithstanding I farre preferre peace before war; and pleading now for quietnes, I am of the same minde which *Timotheus* was of when he gave counsell to the *Thebanes*: Warre is not to be undertaken when peace and quietness may be gotten. And I approve of that short, but sharp answer, which *Archidamus* gave to the *Aolians*, when they asked his advice concerning ayde that the *Argians* required of them



them in a time of war, he wrote back in a large paper only these few words: *Quietnesse is good,* For *Xenophon* writing of the acts of the *Yaliāt Greeks*, sheweth that it is more glory to overcome by wisdom than by force, and that all wise men do abstaine as much as they are able from warre, albeit they have thereunto just occasion. Yea the Oracle of the Roman Orators was wont to say, that a disadvantageable peace is to bee preferred before a just war. And againe, They who desire war when they may have peace, are detestable creatures. It is reported in the life of Saint *Augustine*, that Hee would never pray for such as had wilfully and voluntarily thrust themselves into needlesse warres. And in his most excellent writings wee finde this pithy sentence: Warres howsoever just, yet prove troublefome and sorrowfull to the best. And therefore the same Author writing to his friend

*Xenophon.*

*M.T.Cic.  
Iniquissima  
pax iustissi-  
mo bello est  
anteferenda.*

*Possid. in  
vita Aug.*

*August. de  
Civit. Dei.  
lib. 19.*

*Idem Epist.  
105. ad Bonifac.*

Deu. 20. 10

An admonition to thankfulness for our common peace  
K IAMES.  
Lam. 4. 26.  
Gen. 8. 11.

2 Sam. 7. 1.

Ier. 23. 6.

friend *Boniface*, doth advise him, *Before all trophies and triumphs attending upon warlike victories, to prefer quietnesse.* To the which purpose he doth alledge that ancient mandate given by God himself unto the Jewes, that *before they denounced warre against any place, they should first offer peace.*

It is not a common blessing which wee of this Iland at this day enjoy, in that wee are free from warres, and enjoy a common *Quietnesse*. The great *Defender of the Faith, The breath of our nostrils: The Anointed of the Lord*, came unto us like *Noahs Dove*, with an olive branch of peace: Our *Augustus* hath shut the iron gates of war, and settled peace amongst us. Wee may sit *every man under his vine, and under his figtree, and there is none to make us afraid.* The Lord hath given our *David* rest round about from all his enemies, and under

under him our *Israel* doth dwel  
safely. Had wee ever felt the  
scourge of warre, wee would  
better prize this garland of  
peace; had we beene in the coats  
of our fore-fathers, or did wee  
feele the miseries of our neigh-  
bours, wee should have knowne  
how to esteeme this so great a  
blessing. We heare not the mur-  
thering peeces about our cares,  
wee see not our Churches and  
houses flaming over our heads,  
we feare not the rapes and our-  
ragious violences to bee offered  
to our wives, our daughters, our  
matrons and our virgins. Wee  
feele not the rifling of our hou-  
ses, robbing of our goods, and  
the miserable insolencies of in-  
sulting enemies. Wee heare not  
the confused cryes of men kil-  
ling, encouraging to kil, resisting,  
dying. Wee see not the tender  
babes snatcht from the brest of  
their mothers, either bleeding  
upon the stones, or sprawling  
upon

upon the pikes. Wee see not the high ways strawed with breathlesse carkeises, men and horses wallowing in their blood, and the gastly visages of wounds & death in all places. V. cc know not how cruell an enemy is, nor how burdensome War is. Look wee round about us: All our neighbours have seene and tasted these calamities; onely this Iland, our *Britanie*, our deare Countrey, like the *Center* standeth unmoveable, whiles all the rest of the world hath beene whirled about in these tumultuous broyles. Wee have peace abroad, and peace at home; men may travel safely at home, *Merchants* trafficke without danger abroad, *Artificers* may sing in their shops, *Husbandmen* may cheerefully follow the plow, *Students* comfortably apply their bookes; all which things by *Warre* are interrupted. Oh that wee were so happy, as herein to know

know our owne happinesse: O that there were an heart in us truly to be thankfull to our good God for these so great benefits. But we doe not consider it, we thinke not upon it; and who is as he ought to be, truly thankfull for it? How many are there among us who repine at this our peace, and both wish and pray for warres? Alas, what good, what profit, what sweetness do they find in warre? When wars are rife, Lawes are silent, Arts cease, thrift decayeth, horrour, feare and misery is on every side: Where warres are, there it happeneth as it did in the dayes of *Asa*; *There is no peace to him that goeth out or in, but great troubles to all the inhabitants: Nation is destroyed of Nation, and City of City, & all are troubled with adversity.* The Prophet *Isaiah* speaking of the troubles which happened in the time of wars, saith that the people in such a case  
shall

2 Chron.  
15.5,6.

Verf. 20.

Pfal. 122. 6

Pfal. 72. 7.

*shall bee as meat to the fire. War is as the fire; it feedeth upon and destroyeth the people, as fire consumeth the straw or wood, or like as an hungry man snatcheth at the right hand and at the left, and is not satisfied. Such is the unsatiable and hungry desire of war: there is no measure or satiety of blood. O therefore Pray for the continuance of the peace of our Ierusalem: They shall prosper that love it. In our dayes, Let peace flourish, and after our dayes to our posterity abundance of peace so long as the Sunne and Moone endureth.*

C H A P.

CHAP. XIII.

*Civill Quietness: and first of that  
which ought to be between the  
Magistrate and Subject.*

**F**ROM this *Nationall Quiet-*  
*ness* abroad, wee now come  
to *Civil Quietness* at home, that  
*quietness* which *David* maketh  
mention of, *Peace within the  
walls, Peace and Quietness* at  
home among our selves. For  
what shall it profit us to have  
peace abroad, if wee want peace  
at home? What advantage will  
it bee unto us to be freed of the  
danger of a forraine enemy, if  
wee bee endamaged with inte-  
stine enmity? This is the glory  
of a Kingdome when it is like  
unto *Ierusalem a City* or a King-  
dome that is *compact together, or  
at unity within it selfe*. This *Ci-*  
*vill Quietness* may be conside-  
red in a threefold subject.

Civill  
quietnesse.

Psa. 102. 7.

Psa. 122. 3.

I. Be-



1. Betweene the *Magistrate* and the *Subject*.

2. Betweene the *Pastor* and the *People*.

3. Betweene *Neighbour* and *Neighbour*.

Quietness  
betweene  
the Magi-  
strate and  
Subject.

1 Tim. 2. 1  
2, 3.

Psal. 72. 3.

And first for the first of these three, *Quietnesse* betweene the *Magistrate* and the *Subject*; the *Apostle Paul* doth commend it unto us, 1 *Tim.* 2. 1, 2, 3. *I exhort therefore, that first of all, supplication, prayers, intercessions, and giving of thanks be made for all we, for Kings & for al that are in authority, that we may live a quiet and peaceable life in all godliness & honesty, for this is good and acceptable in the sight of God: where Magistrate and Subject both embrace quietnesse; there God is well pleased, truth and equity is sure to be administred; There the mountaines (as David speaketh) bring forth peace unto the people, & the little hills righteousness to the mountains: that is, (as a learned*

learned Writer doth interpret it) *The great ones will defend their inferiours, and the inferiours bless their superiours: The Magistrate right the Subject, and the Subject reverence the Magistrate.* On the contrary, when the Magistrate and the Subject are at variance, there is *Manasses* against *Ephraim*: and *Ephraim* against *Manasses*, and both against *Judah*, both against the peace of the Church, both against the peace of the Common wealth: therefore both *Magistrate* and *Subject* are to endeavour to practice *Quietnesse*.

The *Magistrate* must remember that he is the minister of God for the peoples good, therefore he should be of *Dauids* resolution: *For my brethren & companions sake, I will now say, Peace bee within thee: because of the house of the Lord our God, I will seeke thy good.* Their duty (saith *Seneca*) is to warrant the sleepe of their subjects

*Bart. West-*  
*mor in Ps.*  
72.

*Isay 9.15.*

The Magi-  
strates pra-  
ctise of  
quietness.  
*Rom. 13.4*  
*Pla. 122.*  
8,9.

*Seneca de*  
*clementia.*

*Julius Pol-  
lux de Com-  
modo Imper-  
at.*

*Isay 49.23  
Procopius  
Tu cum ci-  
vibus tuis  
quasi pateris  
cum liberis  
vivis. Pli-  
nius de  
Trajano.*

jects by their own wakefulness,  
their peace by their own labour,  
their ease by their own industry.  
The titles which *Julius Pollux*  
gave unto the Emperour *Com-  
modus*, may perswade all Magi-  
strates unto quietnesse: for by  
reason of his quiet behaviour  
towards his subjects, he was stiled  
with these honorable titles;  
*The Father of the people, gentle,  
loving, mercifull, just, courteous,  
affable, sober, gracious:* the which  
Titles may learne Magistrates  
their duties for the practice of  
Quietnesse.

1. They must have a fatherly  
care of them, for they are called  
*Nursing Fathers*; and therefore  
as *Procopius* saith, *They must do  
al for the safeguard of their people,*  
and (as it was said of *Trajan*)  
*They must so behave themselves  
to their subjects, as fathers doe to  
their children.*

2. They must bee carefull to  
maintain the peace of their sub-  
jects,

jects that under them they may  
leade a quier and a peaceable life.  
It was the singular commendati-  
on of *Lewis* the ninth of *Frâce*,  
and of English *Alfred* and *Ca-*  
*nutus*, tha. in their dayes men  
might travell in al places abroad  
in peace, and live at home in all  
manner of quietnesse.

3. They must maintaine ju-  
stice and equity among them,  
that none may sustaine injury in  
his person, name, or goods. They  
must take heed that they deale  
not unjustly, nor accept the person  
of the wicked, but doe right to  
the Poore and fatherlesse, deliver  
the poore and the needy, and  
save them from the hands of the  
oppressor.

4. They must bee facil and  
easie to heare the complaints of  
their poorest subjects, following  
the example of *Valerius Publi-*  
*cola*, who is commended by  
*Plutarch* for giving easie access  
and audience to all that came to

1 Tim. 2.2

*Iorvil. hist.*  
c. 94.

*Plal. 82.2.*

*Plutarch in*  
*vita Valer.*  
*Public.*

H

speake

speake unto him, and especially for that he disdained not to hear poore mens causes.

Rom. 13.4

5. They must execute justice against transgressions and trespasses, *For they bear not the sword in vaine, but are appointed by God to execute wrath on them that doe evill.*

Seneca de  
clementia.

6. They must be more inclined to clemency than to cruelty: for Cruelty (saith Seneca) is a vice not of man, but of beasts, neither is there any greater enemy, than cruelty, unto quietnes. In a word, let Magistrates learn the practice of Quietnesse, out of that golden Table of Ptolomy Arsacides, which the Emperour Marcus Aurelius found at Thebes, which for the worthinesse thereof that worthy Emperour caused every night to be laid at his beds head, and at his death gave it as a singular treasure to his sonne Commodus. The Table was written in Greeke characters, and contained

tained in it these protestations :  
*I never exalted the proud rich mā,  
 neither hated the poor just man : I  
 never denied justice to the poor for  
 his poverty, neither pardoned the  
 wealthy for his riches : I never gave  
 reward for affectiō, nor punishment  
 upon passion : I never suffered evil  
 to escape unpunished, neither good-  
 ness unrewarded : I never denyed  
 justice to him that asked it, neither  
 mercy to him that deserved it : I  
 never punished in anger, nor pro-  
 mised in mirth : I never did evill  
 upō malice, neither good for cove-  
 tousnes : I never opened my gate to  
 the flatterer, nor mine care to the  
 backbiter : I alwaies sought to bee  
 beloved of the good, and feared of  
 the wicked : I alwaies favoured  
 the poor that was able to do little,  
 and God, who was able to doe  
 much, alwayes favoured me.*

For the Subjects practice of  
 Quietness, it is at large prescri-  
 bed by the Apostle Paul, Tit. 3.  
 1, 2. Put them in mind to be sub-  
 H 2 ject

The Sub-  
 jects pra-  
 ctice of  
 quietnesse.  
 Tit. 3. 1, 2

*Patens in  
Rom. 13.*

ject to principalities and powers, to obey Magistrates, to bee ready to every good worke, to speak evill of no man, to be no brawlers, but gentle, shewing all meeknes to al men. *Patens* hath observe six principall duties which subjects owe unto the Magistrate, for the better performance of this practice of *Quietnesse*.

*1 Pet. 1. 17*

*Aug. in  
Psal. 82. 6.*

*Exo. 22. 28*

1. *Honour and Reverence:* Feare God, honor the King, *1 Pet. 2. 17.* The King (saith *S. Augustine*) beareth the image of God, and so doe all subordinate Magistrates: I have said yee are gods, therefore they are to be honoured, therefore they are to be revered. Hee that despiseth them, despiseth God in them. And therefore the Lord doth expressly forbid all un-reverent thoughts and speeches against them: Thou shalt not speak evill of the Iudge, neither shalt thou speake amisse of the Ruler of the people.

2. *Subjection and Obedience:*

*Let*



Let every soule bee subject to the higher powers, for there is no power but of God; and the powers that are, are ordained of God: Whosoever therefore resisteth the Magistrate resisteth the ordinance of God; and they that resist, shall receive unto themselves damnation. But what if hee bee an evill Magistrate? The wickednesse of the Magistrate doth not deprive him of his right to command, neither doth it exempt the Subject from his duty to obey: wee must bee subject not onely to the good; but also to the evill and forward, 1 Pet. 2. 18. But what if their commandemēt be directly against Gods commandement? Wee must rather obey God than man. What? may wee resist in such a case? No, but as Ambrose teacheth us, in such a case we may refuse the doing of the fact, not the submitting of our selves to the penalty; we may mourne, not move rebellion; we may intreat, but not

H 3

fight;

Ro. 13. 1, 2

1 Pet. 2. 18

Acts 4. 9.

Ambros.  
orat. in  
Auxent.

fight; wee must offer our alleageance, though we dare not yeeld to wicked performance.

Mat. 22. 21

Rom. 13. 6

3. Maintenance: Give unto Caesar the things that are Caesars, Mat. 22. 21. Give to ~~Caesar~~ men their due, tribute to whom tribute belongs, custome to whom custome belongeth, Rom. 13. 6.

2 Sam. 15.  
21.

4. Assistance: Ittai his fidelity to David must bee our president for faithfull assistance unto our Governours: In what place my Lord the King shalbe, whether in life or death, even there will thy servant be, 2 Sam. 15. 21.

Gen. 9. 22,  
23.

5. Charity, in covering and extenuating the faults of our Governours: good Shems and Iaphets will cover the nakednes of their fathers, unquiet Chams will bee blazing of the same abroad unto their disgrace.

1 Tim. 2. 1

6. Prayer: Pray for them that are in authority, that we may live a peaceable and quiet life under them: and this prayer for Magistrates

*gistrates* is so excellent a meanes to preserve *Quietness*, that the Emperour *Constantius*, father of the great *Constantine*, was wont to say, that *Nothing* did more preserve him, and his Subjects quietnesse one with another, than their daily prayers one for another.

*Euseb. in vit. Constant. lib. 1. et lib. 4.*

CHAP. XIV.

*Quietnesse betweene the Pastour and the People.*

**A**S there ought to be *Quietness* in the Common-wealth betweene the *Magistrate* and the *Subject*, so ought there to be *Quietnesse* betweene the *Pastor* and *People* in the Church: for every Congregation is a little Common-wealth within itself; & there is such affinity between the *Pastor* and the *People*, as betweene the *Parent* and the *Children*, betweene the *Shepherd* and the *Flocke*, betweene the  
H 4                      Household

*Quietness between the Pastor and people*

1 Cor. 4. 15

Act. 20. 28

Luk. 12.

42.

1 Cor. 1. 14

Phil. 4. 1.

The Pa-  
stors pr-  
ctice of  
quietnesse.

Tit. 2. 7.

Mar. 9. 50.

Isay 52. 7.

2 Cor. 5. 18

*Household* and the *Steward* of the house. If therefore *Quietnesse* bee so necessary in these latter, much more necessary is it for the former. The *Pastor* or *Minister* is called, *The joy of the people*; and the *People* againe are called *The joy and glory of their Pastor*: *Concord* and *Quietnesse* are the *joy and glory* both of *People* and *Pastor*; and therefore both of them must labour to maintaine *Peace*, both must practice *Quietnesse*.

And first to beginne with the *Pastor*, because hee ought to be an example unto his flocke; it doth much concerne him to *stand to be quiet*: Hee is *The sower of peace*, therefore hee must *love peace*; hee is the *Messenger of peace*, therefore he must *speake peace*; he is the *Minister of Reconciliation*, therefore he must be carefull to follow peace, and to practice quietnes in his conversation. I shall not need to presse the

the equity and necessity of this duty of *Quietness* to the *Pastors* practice, because every one, (even the most unquiet *Belialist* in his *Parish*) will bee ready to reade this *Lecture* unto him, and to cast it in his teeth, that hee ought to be a quiet man.

But what *Quietnesse* is that which most commonly the common people doe affect or expect from the *Ministry*? If their *Pastor* doe not trouble them (so they deeme it) with much preaching, if hee let them alone in their sinnes, and not speake against their vanities, but temporize, and sooth them up in their sinfull humours, O such a *Pastor* is a quiet man, a peaceable Priest, a right Churchman, a Chaplaine for their turne; but if hee bee a *Pastor* which hath respect unto his conscience in his calling, if hee preach the word in season and out of season, if he reprove sinne, withstand vanities, and labour in

In vulgar estimation

Ezech. 13.  
19.

2 Tim. 4.  
1, 2, 3.

5 Kin. 18.

17.

Gen. 49.

14, 15.

1 Kin. 22.

24.

Iudg. 17.

11, 12.

2 Tim. 4. 5

1 Tim. 5.

17.

Act. 20. 27

Gal. 6. 6.

his place to beate down ungodlineſſe, let his habit bee never ſo conformable, his converſation never ſo commendable, and his practice never ſo peaceable, yet hee ſhall be reputed an unquiet man, and ( as *Ahab* thought of *Elias* ) a troubler of *Iſrael*. If he will not couch down with *Iſacar*, nor flatter with *Zidkia*, nor yeeld to every baſe reckoning, like the *Levite* of *Bethlẽ* *Iudah*, but doing the work of an *Evangelist*, looke for the ſingle honour ( at leaſt ) of an *Evangelist*, and imparting the whole counſel of God, require a part ( at leaſt ) of his allotted portion; if he will not give way to every ſacrilegious devouring of holy things, he is traduced as an enemy unto *Quieteſſe*, a man of a turbulent ſpirit, a proud Prelate, a Covetous Caiſe, a man of contention.

I cannot ( I would I juſtly could ) acquit the Tribe of *Levi* from al unquiet perſons. Among the

the many Pastors of our *Israel*; some no doubt there are, who do deserve this sharpe taxation. Some would bee *quiet* but cannot; some may be *quiet* but will not; some are too *quiet*; some too *unquiet*; too *quiet* in the pulpit, too *unquiet* in practice: greediness in exactions, factious oppositions, fiery reprehensions, needlesse oppositions, and such like, are no wayes to bee approved, but by all means to be avoided: for the avoyding whereof, and for the better performance of the practice of quietnesse, the Booke of God doth prescribe unto all faithfull Pastors these directions,

1. For the discharge of their calling, let them bee carefull to *doe the worke of an Evangelist*; *preach the Word, be instant in season and out of season*; let them *take heed to themselves and to the stocke over which the Holy Ghost hath made them overseers.*

2 Tim. 4. 5  
Ibid. ver. 1

Act. 20. 28

2. For



2 Tim. 2.  
15, 16.  
2 Tim. 6. 4

2 Tim. 1.  
13.

2. For their *Doctrine*; let them study to approve themselves unto God, workmen that need not to be ashamed, rightly dividing the word of truth; But let them shun prophane and vaine babling, together with vaine questions and strife about words, whereof cometh envy, strife, railings, evil surmising, &c. And let them keepe the forme of wholesome words in faith & love.

1 Thess. 2.  
10.

3. For their *Application*; let it not be done in malice, but in love, not with bitterness, but with mildnesse, according to that example of the Apostle, 1. Thess. 2. 10. You know how wee have exhorted, and comforted, and admonished every one of you, even as a father doth his children.

1 Tim. 3.  
2, 3, 4.  
Ti. 1. 6,  
7, 8.

4. For their *Conversation*; let them remember to observe and practice that which the Apostle requireth; let them be blameless, vigilant, sober, modest, hospitable, just, holy, temperate, not selfe-willed, not soone angry, not given to wine,

wine, no striker, not given to filthy lucre, not brawlers, not covetous, but lovers of good men, patient, & such as can rule his owne house well, having their children in subjection with all gravity.

5. For their Cobabitation; let it bee familiar, but not popular: Follow charity & peace with them that call on the Lord out of a pure heart, not as lords over Gods heritage, but examples to the flocke; to the weak they must becom as weak that they may gain the weak, and be made all things to all men, that so by al means they may save som.

6. For their Resolution, they must thus resolve with themselves, In all things to approve themselves as the Ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings, by purenes, by knowledge, by long suffering, by kindness, by love unfained, by the word of truth, by the power

2 Tim. 2.

22.

1 Pet. 5. 3.

1 Cor. 9. 12

1 Cor. 6. 4.

5, 6, 7, 8, 9,

10.

The peo-  
ples pra-  
ctice of  
quietnesse  
with their  
Pastor.

Exo. 7. 11.

1 Tim. 3. 8

1 Kin. 10. 2

1 Tim. 1.

20.

Socrat. hist.  
eccles. l. 1.  
cap. 20.

power of God, by the armour of  
righteousnes, on the right hand, &  
on the left, by honour & dishonor,  
by evill report and good report.

Having taught the Pastor qui-  
etnesse, it now rema. neth that  
the people likewise bee taught  
this lesson, to be like affectioned  
unto their Pastor; A lesson need-  
full to be taught unto them; for  
commonly they are most averse  
from it, and being many against  
one, many times make it their  
chiefest glory to vexe and dis-  
quiet their Pastor. The meekest  
*Moses* wanteth not a *Jannes* and  
*Jambres* in his own Parish to re-  
sist him: The most innocent *Eli-*  
*as* wanteth not a *Iezabel* to hunt  
him: The most painfull *Paul*  
wanted not an *Hymeneus* and  
*Alexander* to disquiet him: And  
the most reverend *Athanasius*  
shall bee sure to have some bold  
spirited Schismaticke to traduce  
him and maligne him. Therefore  
this lesson of *Quietness* is a Le-  
cture

ſtate fit for all our Congregati-  
ons: that the people *ſtudy to bee*  
*quiet* with their Paſtor, & that ſo  
much the rather, for as much as  
in their Paſtors quietneſſe doth  
conſiſt their owne quietneſſe,  
their Paſtors grieve is their own  
hurt, and whoſoever ſhall ſet  
himſelfe againſt his Paſtor, to  
vexe, trouble, or diſquiet him  
the Lord doth reckon that *inju-*  
*ry to be done againſt himſelfe.*

Heb. 13.  
17.

Luk. 10.  
16.

And that the people may the  
better practice this, let them ob-  
ſerve and put in practice theſe  
few directions.

Directions  
to the  
practice  
of it.

1. Let them duly reſpect and  
reverence their Paſtor; *I beſeech*  
*you brethren, know them that la-*  
*bour among you, and that are over*  
*you in the Lord, and I admoniſh*  
*you that you have them in ſingu-*  
*lar love for their works ſake.*

2 Theſſ. 5.  
12.

2. Let them ſubmit them-  
ſelves with al holy obedience to  
his doctrine and diſcipline: *Obey*  
*them that have the over-ſight of*  
*you,*

Heb. 13.  
17.

*you, and submit your selves unto them, for they watch for your soules, as they who must give account for you.*

Gal. 6. 6.

3. They must yeeld unto him willingly and truly his allotted maintenance: *Let him that is taught in the word make him who hath taught him partaker of all his goods.*

Rom. 16. 4

4. They must take their *Pastors* part, & defend him against all wrongs and injuries offered unto him, according as the Apostle speaketh in the commendation of *Aquila* and *Priscilla*, *that for his life they were content to lay down their owne necks; for which they deserved praise, not onely of him, but also of all the Churches.*

5. They must be content to bear with his infirmities, considering the frailties of humane nature, the multiplicity of labours, and manifold grievances which are incident unto their callings,

callings, and offered unto their persons.

6. They must pray for him, both for his calling, *that the door of utterance may bee opened unto him to speake the mystery of Christ as he ought to speake*: and for his prosperity, *Blesse, O Lord, his substance, as it is said of Levy, Deut.*

Coloss. 4. 3.

Deut. 33. 11

33. 11. and for his peace and quietnesse, *Brethren (saith the Apostle unto the Thessalonians, in the behalfe of himselfe, and the rest of those who preached the Gospel unto them) Pray for us, that the word of the Lord may have free course, and that we may be delivered from unreasonable and evill men.*

2 Thes. 3. 2

CHAP.

## CHAP. XV.

*Quietnesse betweene Neighbour  
and Neighbour.*

Neigh-  
bourly  
quietnesse,  
wherein it  
consisteth.

**Q**uietnesse betweene Neighbour and Neighbour is that peaceable unity and concord which one neighbour ought to have with another: which doth herein shew it self, when neighbour and neighbour doe friendly accord together, when the *poore* doe not envie the *rich*, nor the *rich* despise the *poore*, nor the *mighty* oppresse the *meane*, nor the *mean* sort oppugn the *mightie*, nor the *superiour* disdain his *inferiour*, nor the *inferiour* set light by his *superiour*: but every one in his place doth labour to preserve the peace, quietnesse, and prosperity of his *neighbour*.

The ne-  
cessity of  
it.

This neighbourly quietness is so necessary, that without it there  
can



can be no true vicinity. Unquietness among Neighbours is like a raging fire, according to the prophesie of *Iotham* the son of *Ierubbaal*, *A fire shall come from Abimelech which shall devour the men of Shechem and the house of Millo, and a fire shall come from Shechem and the house of Millo to devour Abimelech*: which fire was that civill dissentiō whereby they were destroyed one by another. And as *Abimelech* in the same history, when hee had destroyed the City of the *Shechemites*, did sow it with salt to make it for ever unfruitful: So division among neighbors is like to the sowing of salt, causing barrennesse of all goodnesse, where there is that unquiet unneighbourlines. Contrariwise, where concord and quietness is among neighbours, there (as *Esay* speaketh) *The hatred of Ephraim shall depart, Ephraim shall not envy Iudah, nor Iudah vex Ephraim*: that is,

Iudg. 9. 20

Ibid. v. 45.

Isay 11. 23

Pf. 144. 13  
Psa. 122. 3.

Psal. 133. 3

Directions  
for it.

1 Cor. 7. 20

Gal. 5. 13.

is, there shall be no variance, no discord, no contention, *no complaining in the streets*: But as *Jerusalem* was a *City compact within it selfe*, so that *neighborhood* shall bee at unity within it selfe, and shall bee sure to prosper with that blessing which the Psalmist speaketh of, *There the Lord commandeth the blessing, even life for evermore.*

Particular instructions for the preservation of this Neighbourly Quietnesse wee shall more fully take notice of in their proper place, briefly and by the way observe these few particular directions for this present purpose.

1. Let every man walke conscientiously in his calling: *Let every man* (saith the Apostle) *abide in that calling wherein he is called.*

2. Let every one doe service *one to another by love*, & seeke to procure the publique good, and please all men in all things, *not seeking*

seeking his own profit, but the profit of many.

3. Let nothing be done through strife or vain glory, but be kindly affectioned with brotherly love, in honor preferring one another; rejoyce with them that rejoyce, weep with them that weepe, bee of the same minde one toward another. Minde not high things, bee not wise in your own conceits. Recom-  
pence to no man evill for evill. Procure things honest in the sight of all men. If it bee possible, as much as in you lieth, live peaceably with all men.

Psal. 120.

9, 10.

1 Cor. 10.

33.

Phil. 2. 3.

R6. 12. 10.

15.

16.

17.

18.

CHAP.

## CHAP. XVI.

*An anticipation of those objections  
which may be alledged against  
the practice of Quietnesse.*

**B**Efore I proceed to the enlarging of those generall rules which are to be prescribed to the practice of *Quietnesse*, it will not seeme either unseasonable for this place, or impertinent unto this Treatise, to meet with those objections which might bee alledged against the former admonitions unto this practice of *Quietnesse*. And herein not to entangle my selfe in a labyrinth of cavils, or intricate dispute; There are two prime objections which by way of anticipation are here to be prevented. The one, that this practice of *Quietnesse* (if wee take it generally) is *impossible*: The other  
that

that it is *unlawfull*. Impossible, for we cannot possibly have peace with all men: *Unlawfull*, for we may not, with a good conscience have peace with all matters. To both these objections that place of the Apostle which is so often alledged in this Treatise, may yeeld sufficient satisfaction, *If it be possible, as much as in you lyeth, live peaceably with all men.*

Rom. 12.  
19.

Unto the former objection we answer from hence, that indeed it is a matter very difficult to preserve *Quietness*, and beyond hope to have a generall, continuall, and constant *Quietnesse*. For the Devill is such a busie disquieter, and hee hath so many plotting instruments to stirre up unquietness, and there bee many men with whom wee daily doe converse, so dogged and devoted to unquietnesse, that although a man study never so much to live in quiet, yet many times he may take up *Dauids*  
com-

Pfal. 120.  
5, 6, 7.

Zach. 8. 9.  
Pfal. 120. 7

Pfal. 39. 4.  
Rō. 14. 19.  
Luk. 10. 5.  
Pfal. 39. 1.

complaint, *It is mee that I sojourn in Mesek, and dwell in the tents of Kedar: My soule hath long dwelt with him that hateth peace.* But what then? we are to labour for it as much as it is possible: how farre is it possible to preserve peace and quietnesse? Surely thus farre, it is possible to love peace and quietnesse with all men: It is possible to desire peace and quietnesse with all men: It is possible to seeke peace, and to endeavour after quietnesse: it is possible to offer peace: it is possible for our selves in our selves to keep peace. Thus farre it is possible to practice quietnesse, and so farre it is our duty to practice it, as possible it may be practised by us: if we cannot get it, yet let us seeke it, if wee cannot get it as wee would, yet let us endeavour after it as much as wee may: As much as in us lieth, let there bee no defect in us, no neglect of our duty, no ceasing from our pains, no

no occasion from us to the contrary; But let us doe that which is our part to doe, let us try all good waies, use all good meanes, endeavour towards it with all our might; And if for all this wee cannot possibly gaine peace with men, yet wee shall be sure to get praise with God: though here peace fly from us, in the end we shall goe to peace.

To the latter objection of the unlawfulnessse of all peace and quietness with all men; it cannot be denied, that *there is no peace unto the wicked: the true Israelite may not make peace with the idolatrous Edomite: unless Iehorams heart bee upright with Iehu, bee dares not promise him any peace or quietness.* And wee are commanded to *withdraw our selves from those who walk inordinately.* What then? All this may bee done when we love the men & hate the vices, when wee suffer them to have no quietnesse in  
I                      thei<sub>r</sub>

Isa. 48. 12.

Deut. 23. 6

2 King. 10.

15.

2 Thess. 3. 6



1 Cor. 5. 10

*Malorum  
confortia  
fugere debe-  
mus quoad  
privatam  
consuetudi-  
nem, non  
quoad pub-  
licam con-  
versationē,  
corde non  
corpore.*

*Amb. offic.*

*l. 1. c. 20.*

*Levit. 19.*

*17.*

*Pla. 97. 10*

their sins, and yet live quietly & offer quietnes to themselves. He that will wholly abandon the company of them that are evill, must (as the Apostle speaketh) get himselfe out of the world: And therefore S. Ambrose saith fitly to this purpose, Wee ought to flee the company of wicked men in respect of private fellowship, & not in respect of publike communion, and that rather with our hearts & affections, than with our bodies and outward actions. We may not hate our brother but love him, yet if wee love the Lord, we must hate that which is evill: we may have no peace with their manners, yet we must live peaceably with the men: Thus then in a word, out of these words of the Apostle the controversie may be decided: If it be possible, so far forth as may stand with our faith and profession, as much as lieth in you, let us doe our part, and performe our best endeavour, live peaceably:

if

if we cannot have *peace*, yet let us *live peaceably with all men*, with the *bad* to reforme them, with the *good* to conforme our selves unto them, with our *enemies* to win them, with our *friends*, to keepe them.

CHAP. XVII.

*Generall directions towards the Practice of Quietness: and first for our affection towards it.*

**H**AVING set downe the nature of *Quietnesse*, and the particular both *subjects* and *objects* about which it is to be employed, it now remaineth that we take notice of those rules & meanes, instructions and directions, which may fit and further us for the practice of *Quietness*. These rules or directions, ( for methods sake ) may bee thus delivered: They are either such as concerne:

1. Our *affection* to *Quietness*.

12

2. Our

The affection of a Christian towards quietnesse.

## 2. Our disposition to this Practice.

First, for our affection towards *Quietnesse*: not to lengthen this discourse with any idle Tautologie of what already hath been delivered, or with prolix description of what might here be interposed. First, let it be observed, that as in every art or actiō, whatsoever a man would effect with commendation, hee must first affect it in his estimation; so in this practice of *Quietnesse*, he who would have it in action, must first embrace it in affection: for which affection observe this short direction.

### I.

A love or well liking of it.

Zach. 8. 19.  
Col. 3. 15.

Psal. 119.  
164.

Whosoever would practice *Quietnesse*, hee must first be possessed with a singular love and liking of it: so Zach. 8. 19. *Love the truth and peace.*: so Coloss. 3. 15. *Let peace (or quietnes) be the very joy of your hearts*: and Psal. 119. 164. *There is much peace to the that love it.* There must be a love

love of Quietnesse, a delight in it, a making much of it. Love to a thing doth quicken a man to the practice of it; love maketh any lesson easie, any labour light; love over-ammeth any difficulties, over-leapeth any stumbling blockes, over-ruleth any unruly passions: *Love suffereth long, love is kind, love envieth not, love doth not behave it self unseemly.* Therefore if wee would study to bee quiet, we must love to be quiet, if we would follow the practice of it in our conversation, wee must love the worth of it in our affection.

1 Cor. 13.  
45.

Neither is it enough for us to love quietnesse, and to like of it, (for so the most unquiet & turbulent spirit may sometimes approve of it) but we must *heartily long after quietness*, if we would truly and sincerely study to bee quiet, wee must *long after peace and quietnes as the Hart doth pant and long after the water-brooks*:

2.  
A longing  
after it.

Psal. 42. 6.

Psa. 34. 14

2 Tim. 2.

22.

Psa. 110. 7

Mat. 13.

44. 16.

chr. ystom.

3.  
Prayer  
for it.

We must seek peace and ensue it :  
 Wee must strive for it : Davids  
 Motto must bee ours. I am for  
 peace. Quietness is like that pre-  
 cious treasure, & peerless pearle  
 mentioned *Mat. 13. 44.* which  
 when a man hath found & rightly  
 valued, he so longeth after it, that  
 he is content to part with all things  
 else to purchase it. To which pur-  
 pose take notice of this golden  
 sentence of the golden mouth'd  
 Father *Chrysostome* : Didst thou  
 know (saith he) the worth of *Qui-*  
*etness*, or consider the sweetnes of  
 it, thou wouldest sell all that thou  
 hast to buy it: were it present, thou  
 wouldest welcom it, were it absent,  
 thou wouldest make search after  
 it, were it lost, thou wouldest never  
 leave untill thou hadst recovered  
 it, were it to bee bought, thou  
 wouldest think no silver or gold too  
 much to procure it.

The fervency of our love to-  
 wards Quietnesse, and the ear-  
 nestnesse of our longing after it,  
 will

will appeare by another duty in this case requisite unto it, and that is Praier for it. We are commanded to pray for our owne peace, and also for others peace, and also for all things else beside peace: *Be carefull for nothing, but diligent in prayer, Phil. 4.6. Is any one afflicted? let him pray, Iames 5. 13.*

Phil. 4. 6.  
Iam. 5. 13.

Lastly, as there must be a love and longing after peace, and praier for it, so there ought to bee an earnest care and endeavour in us to keep and preserve *Quietness: Endeavour to keep the unity of the Spirit in the bod of peace, Ep. 4.3.* To this end we must meditate upon those things which appertain to peace, & give our selves wholly to the practice thereof, that our profiting may appeare to all. And further we must fly those foolish and hurtfull lusts which hinder quietnes. What those evils are which we must to this end avoid, wee shall see in the sequell of this

4.  
An earnest  
care and  
desire to  
keep it.  
Eph. 4.3.

1 Tim. 4.  
11.

1 Tim. 6.  
11.

Treatise in their proper place:  
In the meane while let us take  
notice of those particular duties  
and speciall caveats which may  
further us in this practice of  
Quietnesse.

### CHAP. XVIII.

*Directions for our outward dispo-  
sition unto Quietnesse, in our  
behaviour towards others.*

**F**ROM the affection of the  
heart we are now to proceed  
to the outward disposition to qui-  
etnesse, which is the wise and dis-  
creet carriage of the whole man  
unto the practice of Quietnesse.  
This disposition of the whole  
man unto Quietnesse may bee  
considered in a twofold object:

1. In mans behaviour towards  
God.
2. In mans behaviour towards  
man.

Of



Of the first of these, how a man may have peace towards God, and be found of him in peace, hath been already declared in its proper place. We are now in a discourse of outward peace with men, and therefore are principally herein to enquire how we are to demean our selves to get and to preserve this quietnesse with them. For the better rectifying of our selves herein, we are to consider that there is a twofold way to quietnesse.

1. *Active*, by doing.
2. *Passive*, by suffering.

First, wee will take notice of *Active Quietnesse*, how we may demean our selves quietly and peaceably with others, not to hinder either theirs or our own quietnesse by our actions. To this end wee may observe this threefold caveat :

1. For our *Gestures*.
2. For our *Words*.
3. For our *Workes*.

Rom. 5. 1.  
2 Pet. 3. 14

*Active*  
quietnesse.

1. In our  
gesture.

Gen. 4. 6.  
Gen. 21. 9  
Matt. 27.  
39.

Mat. 5. 22.

E. h. 4. 32.

And first for our very *gesture*, we must have a special care over it if we would practice *quietnes*: for though other things be silent, yet our very *gesture* may bewray our owne *unquietnesse*, and disquiet others, as wee may see in *Cain*, Gen. 4. 6. in *Ismael*, Gen. 21. 9. in the *Iewes*, Mat. 27. 39. Hence it is that our blessed Saviour doth so sharply censure all uncivill gesture, *Matth. 5. 22. Whosoever saith to his brother, Racha*, (which word, according to the generall opiniō of Interpreters, doth rather import a shew of indignation, and a contemptuous gesture, rather than any contemptuous word) *shalbe worthy to be punished by the Council*. Therefore it standeth us in hand to make conscience of every *gesture* of our body, lest thereby wee shew contempt or anger towards our brethren, and cause *unquietnesse* either to them or to our selves. *Be ye courteous one to another,*

other, saith the Apostle, *Ephes.* 4.32. And againe, *Tit.* 3.2. Put them in remembrance that they be *imixis*, soft or gentle, shewing all meeknesse to all men. This milde gesture will shew it selfe, 1. in conversing amiably, 2. in saluting courteously, 3. in giving reverence to every man respectively. What quietneis did *Abrabā* gaine with the *Hethites* by his milde and courteous gesture? How did *Abfolom* with kinde courtesies steale the hearts of the men of *Israel*? On the contrary, what great unquietnesse did there befall *Ismael*, by reason of his uncivill carriage? Many such *Ismaels* we have in these dayes, rough *Satyres* like *Eſau*, sterne Sirs like *Rehoboā*, dogged male-contēts like *Cain*, *Cynick Stoicks* like *Timō* of *Athens*, *Misanthro- poi*, men-haters, whose very countenance is like a *Gorgon* and *Medusa*, whose fowre lookes and uncivill gesture doe turne milkie mildnesse

*Tit.* 3.2.

*Gen.* 23.7.  
22.

2 *Sam.* 15.  
6.

*Gen.* 16.  
12.

*Ge.* 27.11  
1 *King.* 11.  
14.  
*Gen.* 4.6.

Col. 3. 12.

mildnesse into fowrenesse and unquietnesse. But thou, O man, or woman, whosoever thou art that fearest God and lovest quietnesse, beware of sternnesse and stately sullenesse; *But on the bowels of kindnesse, humility and meeknesse.*

2. In our words.

Iam. 3. 6.

In the next place, if we would practice quietness, we must take heed unto our *Words*, for there is nothing which doth more breed unquietnesse than unquiet words. *The tongue* (as S. James speaketh) *is but a little member, & yet it disquieteth the whole body, and setteth on fire the whole course of nature, it selfe being set on fire of hell.* And the Wise-man saith: *There are words like the pricking of a sword.* And againe, *A man is snared by the transgression of his lips.* And againe, *A foolish lips enter into contention, and his mouth calleth for strokes.* And againe, *Whoso keepeth his mouth, keepeth his soule from troubles.*

Pro. 12. 18

Ibid. 13.

Prov. 18.

6, 7.

Pro. 21. 13.

There-

Therefore if thou be wise, if thou love quietness, if thou wouldest keep thy self from trouble, have a care unto thy tongue. Resolve with David, *I wil take heed to my wayes, that I offend not with my tongue.* Pray with David, *Set a watch, O Lord, before my mouth, and keepe the doore of my lips.* Let God rule the tongue, and then all will bee well. And that thou maicst the better avoid the unquietness of the tongue, observe these cautions: 1. For the matter of thy speech, let it be justifiable, *Speak the truth, Zach. 8. 16.* 2. Let it be profitable; *The lips of the righteous know what is acceptable, Pro. 10. 32.* 3. Let it be seasonable; *A word fitly spoken is like apples of gold in silver pictures, Pro. 25. 11.* Next for the manner of thy speech, let it be 1. honest, *Let all evill speaking be put away from you, Eph. 4. 31.* 2. Modest, *Let no filthines, nor faelish talking, nor jesting, nor words not comely, proceed*

Psal. 39. 1.

Psal. 141. 3.

Pro. 16. 1.

Zac. 8. 16.

Pro. 10. 32.

Pro. 25. 11.

Eph. 4. 31.

Ephes. 5. 4.

Col. 4. 6.

Pro. 15. 1.

Gal. 6. 1.

Iam. 1. 19.

Iob 39. 37.

Psal. 31. 1.

Pro. 10. 19

Pro. 25. 11

Pro. 18. 13

proceed out of your mouthes, Eph. 5. 4. 3. Meek, both in ordinary talke, Let your speech be alwayes with a grace, Coloss. 4. 6. and in our answers; A soft answer turneth away wrath, but grievous words stirre up wrath, Prov. 15. 1. and in our reproofes, If any man be overtaken in a fault, ye which are spirituall restore such a one in the spirit of meeknes, Gal. 6. 1. Lastly, for the measure of thy speech. 1. Be slow to speak, Lay thine hand upon thy mouth, Keep it in as with a bridle. 2. Be not too talkative, for, in the multitude of words there wanteth not sin, but hee that refraineth his lips is wise, Pro. 10. 19. A fool powreth out at his mind but a wise man keepeth it in, Pro. 25. 11. 3. Bee not too hasty to speake, for, Hee who answereth a matter before he heare it, it is folly and shame unto him, Prov. 18. 13. Memorable is that saying which Valerius Maximus reporteth of Xenocrates, that he was wont to say,

say, that it repented him many times that hee had spoken, but it never repented him, that hee had held his peace.

Val. Max.

But what will it auaile us to shew countresie in our gesture, & to be quiet in words, if our deeds, tend to unquietnesse? *Evill words corrupt good manners*, but wrongfull deeds do work much more unquietnesse: therefore he who would practice quietnesse, must be very wary of all his actions, and take heed unto all his waies. In which direction, that generall rule of *Nature* so pithily urged by our blessed Saviour, may be our best directiō: *Whatsoever ye would that men should do unto you, do so unto them*. But because generall Axioms do not so fully worke upon the conscience, as doe particular demonstrations; therefore wee will briefly take a view of this generall caveat in the particuler actions of mens lives, which may be reduced un-

3. In our deeds.

1 Cor. 15.  
33.

Mat. 7. 12.



to these three heads:

1. *Actions distributive.*

2. *Actions commutative.*

3. *Actions conversative.*

*Actions distributive* do consist in the distribution of rewards & punishments: in both which who-soever will practise quietness, must observe a *Geometrical* proportion according to mens deserts. For when rewards are distributed unrespectively, occasion is offered of murmure, griefe, and envie and when punishments are inflicted undeservedly, a gap is opened to discontent, complaint, and mutiny; both which are enemies unto peace and quietness. Therefore hee who would take away all occasions of unquietness in this kind, must observe this Christian policy: For Rewards, let them be distributed, 1. *Iustly*; *Render to every one their due*, Rom. 13. 7. 2. *Fittly*; *Give to every one their portion in due season*, Luk. 12. 42. 3. *Cheerfully*;

Rom. 13. 7

Luk. 12. 42

fully; for God loveth a cheerefull  
giver, 1 Cor. 9. 7. Againe, for Pun-  
ishments, let them be inflicted:

1 Cor. 9. 7.

1. Moderately, Be not thou just  
over much, Eccles. 7. 16. 2. Ad-

Eccles. 7. 16

visedly, Give not thine heart to all  
the words that men speak, lest thou  
beare thy servant cursing thee,

Ibid. 23.

Eccles. 7. 23. 3. Seasonably, Cha-  
sten whiles there is hope, Prov.

Pro. 19. 18

19. 18.

Actions commutative consist in  
mutuall trafficke and dealings  
betwixt man and man: wherein  
for the practice of *Quietness* an  
*Arithmeticall* proportion is to  
be observed in the equality and  
equity of our dealings; that rule  
of the Apostle taking place in  
every particular of this kinde,

Let no man oppresse or deceive his  
brother. We may take notice of

1 Thes. 4. 6

it in these particulars: 1. In *Buy-  
ing* and *Selling*; if we would pre-  
serve *Quietnesse*, we must looke  
that the comodities which we  
commute, be for quality saleable;

we

- we may not sell the refuse: for quantity justifiable, Inſt ballances, true weights, a true Epba, a true Hin; and for price tolerable, we may not make the Epba ſmal, and the ſhekel great. Again, for borrowing and lending; we muſt lend freely; *The righteous is mercifull and lendeth, Pſalm: 37. 21. Borrow ſparingly; The borrower is a ſervant to the lender, Pr. 22. 7.* and pay truly; *If a man borrow of his neighbor, he muſt make it good, Exod. 22. 14, 15.* and beware for whom wee become ſurety; for *He that hateth ſuretiſhip is ſure, Pro. 11. 15.* Again, for Covenants and Promiſes, wee muſt keepe theſe caveats: 1. Promiſe adviſedly; *Be not raſh with thy mouth.* 2. Covenant lawfully: *Make not ſhipwrack of a good conſcience.* 3. Performe juſtly; for *A man that boaſteth and keepeth not his promiſe, is like clouds and winds without raine, Prov. 29. 14.*

*Actions converſative doe con-*  
fiſt

list in the ordering of our conversation; wherein that we may practice quietness, observe these caveats: 1. Live peaceably: *If it be possible, as much as in you lieth, live peaceably with all men, Rom. 12.18.* 2. Converse friendly: *Shew all meeknes to all men, Tit. 3.2.* 3. Avoid all occasions of offence: *Abstaine from the very appearance of evil, 1 Thess. 5.22.* 4. Finally, *Whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of a good report, if there be any vertue, if there be any praise, think on these things, and have a care to practice them, Phil. 4.8,9.*

Rō.12.18.

Tit.3.2.

1 Thes. 5.  
22.

Phil.4.8,9

CHAP.

## CHAP. XIX.

*Directions for passive Quietnesse  
in suffering wrongs: And first,  
against verball wrongs.*

Passive  
quietnesse.

**H**AVING taken notice of those directions which might fit us for *Active quietnesse* in the quiet and peaceable demeanour of our selves towards others; wee are now to be directed concerning *passive quietnesse*, which consisteth in the quiet and patient suffering of wrongs and injuries when they are offered unto us. Now those wrongs and injuries are of two sorts:

1. *Verball*, in words.
2. *Reall*, in deeds.

Concerning *Verball Wrongs*:

Quietnesse  
against  
verball  
wrongs.

It is the duty of every good Christian in patience to possesse his soule, and not to bee moved to unquietnesse by any reproch-  
full

full or injurious words: for so the Apostle doth advise them to approve themselves as the servants of Christ, through honour and dishonour, through evill report and good report, 2 Cor. 6.8. And to this end the same Apostle doth propose his own example, 1 Cor. 4. 10. where hee saith, *Wee are made a gazing stock to the world, to Angels, and to men; we are reviled, and yet we blesse; we are defamed, and yet we intreat.* Which example if it be not sufficient for our president, the Apostle Peter proposeth another example, against which there can bee no exception: Christ (saith he) hath left us an example that wee should follow his steps, who when hee was reviled, reviled not againe: when hee suffered, threatned not, but committed himselfe to him who judgeth righteously.

Now whereas Verball wrongs are offered two manner of waies, 1. by contumelious and reproch-  
full

2 Cor. 6.8.

1 Cor. 4.  
10. 14, 15.

1 Pet. 2.  
21, 23.

1. Against  
contume-  
lies.

Pro. 12. 18

Nū. 12. 3.

full speeches : 2. by *slanders* and infamous reports ; we will take notice of both of these sorts severally, & of the remedies to be applied unto each of them, that we may live quietly. And first as concerning *Contumelies*. I cannot deny but that unto a *Naturall* man; reproaches, mocks, taunts, reviling, & reprochfull speeches are sore disquieters : *They are words which do prick like a sharpe sword*, and doe provoke the patience of many. But what then? *Grace* should oversway *Nature*: and we have worthy presidēt, not onely in those who had received the light of grace, but also in them who had onely the light of nature, to this purpose. In the former kinde wee have example in *Moses*, who albeit he was often provoked, yet for his patience against those provocations, obtained the name of *the meekest man upon earth*. The like example wee have in *David*, when



when railing *Shimei* had with these bitter and reproachfull termes railed on him, *Come out thou bloody man, come out thou man of Belial*, did *David* fret & fume? did he disquiet himselfe? No: but when as he might have avenged himselfe upon that reproachfull tongue, and was to this end by some of his followers mightily egged on, hee made no other reply but this, *Let him alone*. In the latter kind we have examples even amongst the heathens themselves very memorable. It is reported of *Socrates*, that hee tooke in good part the taunts and reproofes which the Poets and Players published against him. It is likewise reported of *Aristippus*, that being baited by a railing tongue, hee went his way as if hee had not taken notice of it: and being further provoked by his insulting enemy, who followed after him clapping his hands and crying

2 *Sā.* 16.7.

*Seneca de*  
*Constant.*  
*cap. 13.*

*Lycosten.*  
*Apoth.*

*Sueton. in  
vita Caesaris  
Augustin.*

*Sen. de Ira.  
li. 3. ca. 23.*

ing, Tarry Aristippus, why dost thou hast away? made no other reply unto him but this; Therefore I go away, because howsoever thou hast the power of speaking, yet I have not the power of hearing. Not much unlike was that reply of Augustus Caesar, to one who by reprochfull speeches had vilely abused him: If thou canst not be master over thy tongue, yet will I be master over mine eares. The patience of Antigonus in this case is admirable, who being behind a tapestry, and hearing two of his Souldiers bitterly to raile against him, softly pulled the tapestry aside, and shewed himself unto them, only thus gently checking them: Get somewhat further off, for feare lest the King heare you. The same Prince upon a certaine time over-hearing some of his Souldiers scoffing and jesting upon his deformity, was no whit disquieted, but retorted upon the scoffers this  
Witty

witty quip: *I am glad (saith he) & cōceive some hope of good luck, because I have Silenus in my Cāp,* The patience of *Philip King of Macedon* in this kinde is almost incredible, who when hee had courteously given audience to the *Athenian Ambassadors*, and the better to gratifie them, made this profer unto them; *Tell me if I may do any thing which may be grateful to the Athenians: Demochares* ( who for the liberty and petulancy of his tongue was commonly called *Parrhesiastes*, ) one of the *Atheniā Ambassadors* undertooke the answer, and said, *Go hang thy self.* They that stood about *Philip*, were highly displeased at so inhumane an answer; whom *Philip* commanded to be silent, willing them to dismiss that *Thersites* safe & sound, adding this speech unto the rest of those Ambassadors: *Tell the Atheniā that they are more proud that speak thus, thā they that hear*  
 K them

*Plutarch.  
de Ira.*

*them spoken without revenge. O admirable patience of a Prince, of a Conqueror, of an Heathen man! And now who art thou that dost find thy selfe so much disquieted at a few foolish words? Doth it hurt thy flesh? doth it prejudice thy health? No surely, unlesse by thine own unquietnesse thou dost this thy selfe. Are they mocks and scoffes which do disquiet thee? They doe more hurt them than thee. Are they bitter invectives, reproaches, and railing speeches which are uttered against thee? What wise man will grieve at every barking of a dog? Excellent is the direction of that divine Philosopher *Seneca* to this purpose, whose advice I wil here recite in his own words: Let every man, as oft as he is provoked by reprochfull speeches, say thus unto himself, Am I more powerful than *Philip*? yet he patiently suffered disgraces without revenging them.*

*Sen. de Ira  
l. 3. c. 24.*

them. Can I do more than Augustus Caesar, who taxed the whole world? yet could not he escape the taxing of the tongue. Who am I, that no man dare offend mine eares? Many have pardoned blowes, shall not I words? Let age excuse a childe, her sex a woman, liberty a stranger, familiarity a domestike. Is this the first time he hath offended? Let us bethink how often hee hath contented us. Hath hee often offended in that kinde? Let us endure that which wee have suffered long. Was he a friend? He did that which he pretended not. Was he an enemy? Hee did but what he was likely to do. If he were a wise man, let us endure him: if a fool, let us pardon him. What could be spoken more divinely of a meere Philosopher? what more heavenly of an Heathen? Yet because we have a more sure word for our directiō in the word of God, let us there-hence fetch our best directions for quietnesse against an

evill tongue, in which sacred Library wee shall finde against this malady a threefold remedy:

1. *A deaf eare*: 2. *a silent tongue*: 3. *a quiet heart*. For the first, we have an example in *David*, who when his enemies did revile him and railed against him, sheweth what hee himselfe did all this while: *I was* (saith he) *as a deaf man that heard not*, Ps. 38. 12, 13.

Psal. 38.  
12, 13.

For the second, we have an example in *Saul*, 1 Sam. 10. 27. when being anointed King over *Israel* some childre of *Bethel* scoffed at him, and spake reprochfull speeches against him, the Text speaketh to his singular commendation, that *He be held his peace*, as if he had takē no notice of it.

1 Sam. 10.  
26, 27.

For the third, the Apostle *Peter* telleth us, that *a meek spirit is in the sight of God much set by*. And this caveat is often in the Booke of God repeated; *Say not in thine heart, I will recompence evill for evill*.

1 Pet. 3. 4.

Pro. 20. 21

Now

2. Against  
slanders.

Now for the second sort of  
verball injuries, which doe con-  
sist in scandalls, slanders, and evill  
reports which are raised against  
us; I acknowledge likewise that  
they are sure provokers unto  
unquietnesse: and me thinkes I  
heare the complaint of parties in  
this case traduced, to this effect:  
*Alas, who can be quiet being thus  
defamed? Evill suspicions are rai-  
sed up against mee: matters are  
laid unto my charge, whereof I am  
as innocent as the childe but this  
day borne: my good name, fame,  
honesty, & reputation is called into  
question, & can you blame me thā  
if I am unquiet? Who cā endure it?  
It toucheth my freehold: I had ra-  
ther have my life than my good  
name taken from me: For a good  
name is better thā a precious oin-  
ment: A good name is to be desi-  
red before riches, and loving fa-  
vour above silver and gold. These  
and such like Apologies doe the  
most part make for their unqui-  
etnesse,*

Eccles. 7. 1.  
Prov. 22. 1.



etnesse, when they are provoked by slanderous speeches; and for these causes they suppose themselves to have sufficient warrant for their unquietnesse. But let mee reason the matter a little with them: Are these reports true which are raised against them? or are they of malice forged to deprave them? If they bee true reports, they have the more cause to mourn, and to grieve, as suffering justly for their owne impiety: But if these accusations have no shadow of truth, but are either meer surmises, or forged cavilations, then why should it disquiet them? I know the commo reply will be this; *If I were guilty of what I am accused, If I were faulty in that which is laid unto my charge, it would the lesse disquiet me, & the lesse grieve mee.* Nay, but then thou hadst just cause of griefe; for the Apostle saith, *Let none of you suffer as an evill doer, or as a busie*

1 Pet. 4.  
15, 16.

busie body; but if any man suffer as a Christian, (that is without any just default or desert of his owne) let him not be ashamed, but let him glorifie God in this behalfe. Again, our blessed Saviour doth give this comfort in this case: *Blessed are ye when men shall revile you, and persecute you, & shal say all manner of evill against you falsly.* The lesse guilty, the lesse griefe: where there is no just accusation, there al unquiet perturbation is unjust. *It is a Kingly thing (saith a great King) to beare evill when thou dost well.* Lying tongues are no corrasives: against al flanders, backbitings, and sinister reports, *A good conscience is a continuall feast.* But yet, as I would not have a Christian to disquiet himselfe, so neither would I have him to be too secure in case of evill reports. There may bee a precious antidote extracted out of this poyson, a soveraigne medicine out

Mat. 5.11.

Plutarch.  
in vita A-  
lexandri.

of this malady. Let a man then thus demeane himselfe in the midst of evill reports: 1. Let him consider all his wayes, and mark well whether he have not at one time or other given occasion to make way unto those sinister conceits: *If we would avoid an evil name, we must* (as the proverbe goeth) *avoid all things that cause the same.* 2. Let him suspect himself, and feare the omission of some good duties required, which by Gods just judgement may breed the imputation of those vices with which he is charged. *Evill reports* (saith our worthy *Greenham*) *must teach thee that although thou bee not so evill as men would make thee, yet thou art not so good as thou shouldst be.* 3. Let him looke carefully to his future conversation: *Have your conversatiō honest among the Gentiles, that whereas they speake against you as evil doers, they may by your good works which they shal behold,*

M. Greenham in his Sermon of a good name.

1 Pet. 2. 12

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body,

1 Pet. 1. 15.

behold, glorifie God. For so it is the will of God, that by well doing ye may put to silence the ignorance of foolish men.

CHAP. XX.

Directions for Quietness against reall wrongs. 1. Against the body. 2. Against the goods.

Quietness  
against re-  
all wrongs.

**I**N the next place wee are to learne the practice of *Quietnes* against reall wrongs and injuries when they are offered unto us: which kinde of wrongs may be reduced into these two rāks.

1. Wrongs offered to our body.

2. Wrongs offered to our goods.

For the first of these; In wrongs offered to the *body*, whether by blowes, stripes, bonds, imprisonment, or any other injury or injurious gesture offered to the body, it is the part of every good

1.  
In wrongs  
offered to  
the body.

Mat. 5.39.

Ioh. 18.22

Mat. 26.

51,52.

Objections  
in this case.

Christian to study to bee quier. For so our blessed Saviour doth expressly command, *Matt. 5.39. I say unto you, resist not euill, but whosoever shall strike thee on the right cheek, turn to him the other also.* By which phrase of speech he doth imply, that all his Disciples must with patience put up many blowes, strokes, & stripes, rather than infringe quietnesse: which precept as by his word he doth command, so by his owne example hee doth commend it unto us, for when he was smitten before the high Priest, he smote not againe; and when *Peter* drew out his sword in his defence to resist the officers which apprehended him in the garden, hee spared not to give him for that fact a sharpe and severe reprehension.

I confesse that it is a very difficult thing for flesh and blood to bee quiet in such a case: and mee thinkes I heare rebellious nature

nature reasoning thus: *What?* would you have mee quiet being thus far provoked? He hath drawn my blood, I feel the smart, he hath given the first blow, I cānot choose but reply with the next: hee shall have as good as he brought: it were a disgrace to me to put up such apparant wrong, the world would condemn me for a coward, I cannot forbear: *An eye for an eye, and a tooth for a tooth.* But heare me, my friend, where findest thou that revenge allowed? Thou hast not learned it in Christs School: where doth the Book of God give way to quarrellings, fightings, and revengings? who gave thee authority to revenge thy selfe? Doth not God himselfe tell thee, *Vengeance is mine, I will repay it?* But thou art provoked? What then? *Avenge not your selves, give place unto wrath.* But thou art challenged, and it is a disgrace unto thee to refuse a challenge: Know this, that true  
grace

Deu. 19. 13

Answered.

Heb. 10. 30

Ro. 12. 19

Sen. de Ira  
l. 2. c. 34.

Directions  
for it.

grace and credit standeth more in obedience to God, than in foolish hazarding of life or limbs for a blast of vaine reputation among men. But what will you have me to doe (saith corrupted nature) in such a case? will you have me to stand still like a block? will you have mee to put up these blowes? that were the ready way to make me a common Ass, every one will be ready to ride upon my backe. Harken unto Seneca his excellent counsell in this case: It is the part (saith hee) of a silly & miserable man, to bite him that biteth him; to strive against our equals is a matter doubtfull; against our superiours, it is fury; against our inferiours, it is basenesse: the displeasure suddenly quateth, where as the one part forbeareth to cōtēd: hath he stricken thee? fly backe; for in striking him againe thou shalt give both occasion to strike often, and an excuse for striking. And for the better direction unto



unto *Quietnesse* in such a case, it will not be amisse to put in practice these rules.

1. Not to seeme to take notice of those blowes or injuries which are offered unto us; according to the example of *Cato*, whom when an inconsiderate fellow had stricken in the *Bath*, & afterwards knowing who he was, submitted himselfe unto him asking pardon for his fault: *Cato* replied unto him, *I remember not that thou didst strike me.*

*Sensca de Ira. lib. I. cap. 32.*

2. To put it by with a secret reproofe, rather than with a revengefull checke. As it is reported of the same *Cato*, whiles hee was pleading a cause in the *Senate*, *Lentulus* a factious & seditious fellow, and his inveterate enemy, hawking up from the depth of his stomacke a thicke and filthy spittle, blew it right upon *Cato* his face, *Cato* wiping his face, put off that injury with this jest: *Truly Lentulus, I will now*

*Idem ibid. l. 3. c. 38.*

*Idem ibid.*  
l. 3. c. 11.

now maintaine it against all men, that they are deceived who say that thou hast no mouth. The like is reported of Socrates, that he having received a box on the eare, said nothing else but this, *That it was a great fault, that men know not when they should come abroad with an helmet upon their heads.*

Rom. 13. 4

3. If the wrong be more grievous, then to seeke the lawfull remedy of the Magistrate, for he is the minister of God for thy good, and beareth the sword to execute vengeance upon evil doers.

Heb. 10. 30

4. Referre thy selfe unto God as the supream Judge, whose right is to revenge all wrongs, and who hath faithfully promised, *Vengeance is mine, I will repay it.*

2.

In wrongs  
offered to  
our goods.

The latter sort of these reall injuries are those wrongs & injuries which are offered unto our goods; wherein likewise every good Christian must bee of this Christian resolution, rather to  
put

put up many wrongs, to suffer many losses, to sustain many injuries, than to breed unquietnes:

Mat. 5.40

*If any man (saith our blessed Sauiour) wil sue thee at the Law, & take away thy coat, let him have thy cloke also: and to this purpose*

*the Apostle, 1 Cor. 6.7. This is utterly a fault among you, because*

1 Cor. 6.7.

*ye go to law one with another; why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded? Strabo reporteth*

Strabo.

*of the ancient Indians, that they would indure any thing, rather than enter into contentions. And*

*Herodotus of the Persians, that*

Herodotus.

*they would rather depart from their owne right, than seeke to right themselves by litigious actions.*

By how much the more lamentable are the contrary courses so usuall at this day among many who professe themselves to be Christians? What unquiet suits, contentions, pleadings, and going

The unquiet suits and contentions of our times.

*Cesar Com-  
mentar.*

*Plutar ch.*

going to law is there now adaies every where for very trifles? The least losse, the smallest trespassse is ready presently to make way to an actiō at the law. Once it was counted omittious for a man to commence actions & follow suits; but now he is no body that haunreth not the Courts of Justice; neither is there any City, Towne, or Village, almost in a Country, wherein there is not a multiplicity of these contentiōs. When a Citizen of Rome made a motion to have the pleading place at Rome covered over with canvase, to keepe the heat of the Sun from the Pleadere and Clients heads; Cato that grave Cenfor replied; *I for my part (quoth hee) could rather wish that all the wayes to the pleading place were over-laid with cart-ropes, and the floore before the pleading place paved with sharp flints, that the feet of them who take such pleasure in haunnting the pleading place, might feelee*

feel so much pain in going thither,  
as their heads of the Sun whē they  
are present there. It were to bee  
wished that *Catoes* wish might  
take place in our pleading places  
that our litigious suit-followers  
might smart as well in their bo-  
dies for their pains in following  
frivolous suits, as they are sure to  
smart in their purses before the  
end of their suits; then should  
wee have lesse lawing and more  
love, fewer quarrells and more  
quietnesse. *Aeneas Silvius* ( af-  
terwards better knowne by the  
name of Pope *Pius*, though lesse  
pious after that hee undertooke  
that name ) had a pretty conceit  
to deterre men from going to  
Law one with another, by com-  
paring *Clients* to *Birds*, *Courts* to  
*the Field*, *Lanes* to *the Net*, and  
*Lawyers* unto *Fowlers*. Many a  
filly fowle and simple foole be-  
commeth a just prey through his  
own unquiet stirrings unto these  
cunning fowlers, who thoroughly  
pluck

*Plinia.*

*Plutarch in  
vit. Lycin.*

*Crates.*

*Pro. 20.3.*

*1 Cor. 6.5.*

pluck their feathers, and strip them naked, before they suffer them to get forth of their hands. Farre wiser were the *Lacedemonians*, who (as *Plutarch* reporteth) did usually end controversies betweene themselves, and not suffer themselves, to bee betrayed by others. It was good counsell which a grave Philosopher gave unto the Thebanes: *If (saith he) he which harme you be weaker than your selves, pardon him; if more mighty, pardon your selves.* The Wiseman telleth us, that *it is an honour to cease from strife.* And the Apostle taxeth this common custome of going to law one with another as a shamefull thing, *I speak it (saith he) to your shame:* and hee goeth further, not onely imputing shame, but also folly unto those who are faulty in this kind: *Is it so that there is not a wise man among you, no not one that is able to judge between brethren?* And not this

this alone, but he wondereth at those who shall dare to adventure upon such contentious courses: *Dare any of you having matter against his brother, to goe to law one with another.*

Which place of the Apostle is not so to bee wrested (nor my present discourse misapplied) as if all suits of law were simply condemned as unlawfull. The Scripture forbiddeth not mens going to law, but telleth them how they should goe to law: lawing is not evill if it bee done lawfully, which it may bee done with these caveats.

1. It must not bee for every trifle, or for every trespassse, but in matters of weight & importance. It is a shame to our Law, and a dishonor to our Lawyers, that men are suffered to trouble each other for triviall affaires & trifles, for recovery wherof many times, tenne times, yea twenty times as much is spent as the cause

The remedy, and how men may goe to law one with another.



cause is worth. It is a shame to our Nation that at every Assizes there should be so many trifling *Nisi prius*, wherein the damage is little or nothing.

2. Going to Law must be the last refuge. Law is a kinde of warre: As therefore warre is the last meanes for the attaining of the publike peace, so should the Law bee the last meanes for the attaining of private peace. All meanes must first be tried before we sue the Law; and if none other means will serve, then this may lawfully have his course. It is a foule disorder in our Land, that men are sued when they would gladly compound; when they would willingly satisfie by private order, they are compelled to answer to the Law; yea, which is worse, the Law which should bee the last, is not onely made the first meanes, but many times also a close and secret meanes: It stealeth upon men  
before

before they be aware, and heape  
eth charge where it might bee  
avoided.

3. Law must bee prosecuted  
with mildnesse, not with extre-  
mity: *Let your moderation bee  
known to all men.* In suing bands,  
and recovering of damages, a  
man must not alwayes lay upon  
his adversary the extremity, but  
he must moderate it with pity:  
*Mercy rejoyceth against judge-  
ment.* And *He shall have judge-  
ment without mercy, which shew-  
eth no mercy.* It is not a sufficient  
cloake to cover thy cruelty, that  
the Law doth afford thee this  
advantage: woe were it unto  
thee, if God should deale with  
thee according to extremity;  
thou who daily pleadest for  
mercy, if thou wilt have mercy,  
shew mercy.

Phil. 4. 5.

Iam. 2. 13.

C H A P.

## CHAP. XXI.

*A view of the common motives to unquietnesse; and therein first of the principall cause, the Devill; his instruments, and the way to withstand him and them.*

Causes of  
unquiet-  
nesse.

**H**itherto we have scene the practice of *quietness* in the nature of it, and our disposition unto it: Now it remaineth that we take notice of those speciall lets and hindrances which most commonly do keepe men from this quiet practice. And these (for methods sakes) wee may reduce into two sorts.

1. The Principall cause.

2. The Instrumentall cause.

The prin-  
cipal cause  
the devill.  
Mat. 13.  
25, 28.

The principall cause, or rather *causer* of unquietness, is the *Devill*, that same enemy of man-kinde, that ἐνδεῖ ἀνδρῶν, that *envious man*, who soweth tares of *enmity*

enmity and discord in the hearts of men: and the names which are in Gods Booke given unto him, do intimate no lesse; for he is called *Beelzebub*, which signifieth *A master of flies*, because as flies are busie buzzing about mens eares, so is he busie in buzzing unquietnesse into mens minds. Hee is called *Satan*, because he is the *Accuser* of men, accusing them to God, to men, and to themselves. He is called, *The Tempter*, because hee doth tempt and egge on one man against another. He is called, *The great red Dragon*, because hee is full of wrath, and spitteth the poyson of it upon those who yeeld unto his unquiet motions. Neither is it marvell if this unquiet *Devill* be so busie in seeking to disquiet men, seeing that he was not quiet in heaven, but *lost his first estate, and left his first habitatiō*: and since the time that he himselfe fell from heaven, hee  
rage th

Mat. 12. 24

Iob 1. 6.

Rev. 11.  
10.

Mat. 4. 2.

Rev. 12. 10

Iude 6.

Luk. 10. 18

1 Pet. 5. 8.

Gen. 30. 1.

2 Sam. 15.

Gen. 37.

2 Sam. 3.

Gen. 20.

The devils  
Imps to  
move un-  
quietnesse.  
Luk. 11.  
24, 25.

rageth and rangeth up and down here on earth like a roaring Lion seeking whom he may devour. He is the grand Make-bate and master of mis-rule in the world: he it is who throweth a bone of variance betweene the Husband and the Wife, as he did between *Jacob* and *Rachel*; betweene father and sonne, as hee did between *David* and *Abalom*; betweene brother and brother, as hee did betweene *Ioseph* and his brethren; betweene friend and friend, as he did betweene *Isab* and *Abner*; between neighbour and neighbour, as hee did between *Abraham* and *Abimelech*. In a word, hee is that *Demon* which disturbs all things, making the Nations drunken with the cup of impatience and unquietnesse.

When this uncleane spirit hath found out a booty fit for his purpose, He taketh unto himselfe these seven bellish spirits, to stirre him

him up to unquietnesse.

1. *Orgalites*, or *leasty snaffe*, which upon every light occasion provoketh & stirreth up strife.

2. *Eris*, or *quarrell-picker*, which w<sup>l</sup>.etteth the tongue with chiding and brawling, *hiding the payson of Aspes under the lips thereof*.

Psa. 140.3

3. *Zelotipia*, or *suspicious surmiser*, which is prone to suspect unquietnesse, and to take all things in the evill part.

4. *Psibryastes*, or *tale-bearer*, which doth whisper abroad secrets, and stirre up contention between brethren.

5. *Polypragmosyne*, or *busie businesse*, which shall incumber the minde with much businesse, and so entangle it with a multiplicity of unquietnesse.

6. *Pycrotes*, or *long remembrancer*, which maketh him to engrave wrongs and injuries in marble, never to be forgotten.

7. *Alecto*, or *Malecontent*  
L which

Mat. 12. 45

Iam. 3. 6.

Mar. 9. 18.

Mat. 8. 28.

Remedies  
against it.Psal. 120.  
5, 6.

which maketh him factious and furious in all his doings. Now when a man hath all these seven hellish spirits within him, (as it fareth with an unquiet man) *they enter in and dwell there*; and that man is (as it were) a little hell, at leastwise, set on fire of hell. And then as Satan sometimes dealt with the possessed childe, so doth hee play his part with such a man: *He taketh him, and teareth him, and maketh him to foame & to pine away*: yea hee maketh all unquiet persons to keepe revell quoile, like the two Gergasens, which were *so fierce that no man might converse with them, or live peaceably by them.*

Consider this all ye that dwell in *Mesech*, and lurk in the tents of *Kedar*, enemies unto peace. An evil spirit doth follow you, an hellish fury doth haunt you, the Devill intendeth a mischief towards you, and by this meanes hee effecteth it in you. O then, what



what meane you? will you suffer Satan thus to leade you, to possesse you, and to tyrannize over you? pity your own soules, take compassion upon your selves, labour to come out of the paw of this ramping Lyon, have nothing to do with him: *Resist him and he will flee from you*, bid him avaunt Satan, study to be quiet.

Iam. 4. 7.

CHAP. XXII.

*Inward motives to unquietnes, and herein first of Anger, Malice, and Envy.*

FROM the principall cause or causer of unquietnesse, let us in the next place proceed to take a view of these instrumentall causes or advantages which Satan maketh use of in us to unquietnesse. The which for methods sake may be ranked into these two classes.

Instrumentall causes of unquietnesse.

Inward  
motives to  
unquiet-  
nesse.

Iam. 1.14.

Iam. 5.1.

1 Ioh. 2.6.

1. *Inward Motives.*

2. *Outward Motives.*

Wee will beginne with the inward motives, that we may strike at the root of this sin, and trace it to the very forme. That which S. James speaketh of sin in generall: *Every man is tempted when he is drawne away by his owne concupiscence*, may be particularly verified of this sinne of unquietnesse; according as the same Apostle doth insinuate in another place: *From whence are wars and contentions among you? are they not hence? even from your lusts which fight in your members*. So that wee see the inward motives to unquietnesse are our lusts: which S. Iohn doth distribute into a threefold ranke, *Ioh. 2.6. The lusts of the flesh, the lusts of the eyes, and the pride of life*. Wee may thus subdivide them, and assigne unto each of them theire proper parcels.

The *Lusts of the Flesh* con-  
taine

taine under them :

- { 1. Anger.
- { 2. Malice.
- { 3. Envie.

The *Lusts* of the *Eyes* containe under them,

- { 1. Covetousnesse.
- { 2. Curiosity.
- { 3. Jealousie.

The *Pride* of *Life* containeth under it,

- { 1. Vaine glory.
- { 2. Hypocrisie.
- { 3. Singularity.

First, I will begin with those turbulent *lusts* & passions within our flesh, which do disturbe *Quietnesse*; wherein *Anger* must have the first place: A *lust* of the *flesh*, as appeareth, *Galat. 5. 19.* And a stirring lust unto unquietnesse, as appeareth, *Prov. 15. 18.* An angry man stirreth up strife. And againe, *Prov. 26. 21.* As the coale maketh burning coales, and the wood a fire, so is an angry man apt to kindle strife. It was anger

L 3

which

I.  
Anger a  
great dis-  
quieters.

Gal. 5. 19.

Pro. 15. 18

Pro. 26. 21

Gen. 4. 5.

1 Sam. 20.

30.

Jonah 4. 9.

which made *Caine* so unquiet with his brother: *Anger* brought *Saul* so out of quiet with his son: *Anger* which disquieted *Jonah* even to the death. And what is the cause of most mens unquietnesse in these our dayes, especially of domesticall unquietnesse, but *anger*? aske wee the reason when we meet with such unquiet persons; what meane you thus to disquiet your selfe? what moveth you to this unquietnesse? their answer commonly will be this, *I am angry*.

Anticipation of objections about it.

Jonah 4. 8.

Iam. 1. 20.

But let me reason a little with thee (O thou unquiet person) as the Lord did with *Jonah*, when he was in his angry fit: *Dost thou well to bee angry*? If thou reply with *Jonah*, *I do well to be angry*: for I have just cause, I am highly provoked, I cannot forbear, let that saying of the Apostle meet with thine angry passion: *The wrath of man doth not accomplish the righteousness of God*. Anger is a thing

thing unbecoming him that is a Christian. If that be not enough to assuage thine angry stomach, know this, that *anger resteth in the bosom of fooles*: if that be not enough to launt thee, hear what Christ saith: *Whosoever is angry without a cause shall be in danger of judgement*. If yet thou reply with Job, *Am I a Whale or a stocke, or a stone, that I should bear this wrong? flesh and blood cannot endure it, the occasiō offered would even move a stone*. Let me entreat thee to remember what thou art, at leastwise, what thou wouldest seeme to be, a Christian; let grace then over-rule nature, and piety over-master passion. Be slow to wrath: Be not overcome of evil but overcome evil with goodnes. The very heathen men have abhorred anger, and sought by all meanes to expell it from them: *Pisistratus* a Tyrant in Athens, when a certaine drunken man had spoken many things against

Eccl. 7. 10.

Mat. 5. 22.

Iob 7. 12.

Iam. 1. 19.

Rō. 12. 21.

*Sen. de Ira*

*l. 3. c. 11.*

*Idem ibid.*

*l. 2. c. 22.*

*Sen. de Ira.*

*lib. 3. c. 12.*

him, & there wanted not some about him, as bellows to blow up his impatiēce, took all things patiently, and answered those who provoked him, after this manner: *That he was no more angry with him, than if one blindfold should have run upon him.* A yong childe brought up with *Plato* returned home to his fathers house, and hearing his father to chide and exclaime furiously in his anger, used these speeches unto his father, *I have never seen the like with Plato.* Memorable is the patience of that same *Plato* and his striving against anger. His servant had committed a fault, for the which *Plato* was about to punish him with the whip, but perceiving himselfe to encline somewhat herein unto choler, he withdrew his hands which were ready to strike, and stood like unto him who was like to be stricken: *Sperſippus* his friend commeth in by chance, and

and finding him in this mutenes,  
demanded of him what he did?  
*Plato* replyeth, *I chastise a man  
that is angry*. Shall *Ethnicks* thus  
strive against anger, and shall not  
*Christians* much more? Excel-  
lent is the meditation which the  
most divine of all the *Heathen  
Philosophers* doth prescribe un-  
to those who are subject to this  
passion of Anger: *Is it a childe  
which doth offend us? Beare with  
his age, hee knoweth not that hee  
doth offend. Is it a man? What man  
is there free from frailties? what  
thing more man-like than to passe  
by an offence? Is shee a woman?  
Beare with her sex: Anger is a  
passion most effeminate. Is it a  
dumb beast, or a stone, or such like?  
thou art like unto it, if thou bee  
angry at it. Is it sicknesse and ca-  
lamity? It will passe more lightly;  
if we suffer it patiently. Is it God  
against whō thou art angry? Thou  
lovest as much time in murmuring  
at him, as when thou prayest him*

*Sen. de Ira.  
lib. 2.6.30.*



Remedies  
against  
anger.

to be angry against thy neighbour. Is it a good man who doth thee injury? Beleeve it not, Is it an evill man? Wonder not. Another man shall punish that wrong which he offereth thee; and he himselfe in doing evill, is punished by himselfe.

The same Author in his three-fold Booke of *Anger* doth propose unto us twenty rules or remedies how to put away anger: We will abridge them, and take notice of the most principall & especiall among them. To put by anger, let us then consider with our selves, 1. The foolishnesse, deformity, and unseemlinesse of Anger: There is no passion more deformed than this, which spoyleth the fairest face in the world, and maketh those eyes dreadfull which before were peaceable. All seemliness abandoneth those that are angry: And therefore (saith *Sextius*) Some that have been angry, have profited themselves by looking into a looking.

*Sen. de Ira.*  
*li. 2. ca. 36.*

*a looking-glass, for they were troubled in beholding so great a chāge in theſelves, in that they knew not themſelves at that time.* 2.

Conſider the danger of anger: It is dāgerous to the body, but much more dangerous to the ſoule. To the body it is dangerous, becauſe it infecteth it with a furious madneſſe, and driveth it into millions of perils. To the ſoule it is dangerous, becauſe it is ſo great a diſquieter of the minde, & maketh it liable to the wrath of God. 3. Conſider that all things do happen by Gods providence, that we do much more often provoke God to wrath, than we are or can be provoked, and that God of his great goodneſs doth forgive us much more than it is poſſible for us to forgive others. 4. Meditate upon our owne frailties and infirmities, even in the ſame kinde for which wee are diſpleaſed with others. It is a golden ſaying to  
ſup.

*Seneca de  
ira lib. 3.  
cap. 12.*

*Plutarch.  
Apoth.*

*Ambros. ad  
Theodos.*

*Sueton in  
vita Caesar.  
August.*

suppresse choler, which *Seneca* doth commend unto us: *This for which I am displeased, either I have done it my selfe, or I might have done it.* 5. Put it off by delayes, according to that counsell which *Athenodorus* gave unto the Emperour *Augustus*, or that which Saint *Ambrose* did since give unto *Theodosius*: the one whereof counselled the former to repeat over al the letters of the Alphabet, the other advised the latter to say over the *Lords Prayer*, when they felt themselves to enter into choler. 6. Depart out of those places where they are with whom we are angry, or where wee may move anger unto others: As it is reported of the same *Augustus Caesar*, that being railed upon by his enemies, hee went his way from the place where they were lest their words should provoke him unto wrath. 7. Prevent all occasions which might provoke

provoke wrath, as *Callias* and *Cotis*, because they would not bee stirred up to anger, burned their enemies letters before they were read: The like did *Pompey* to the letters of *Sertorius*, & *Cesar* unto *Pompey* his letters.

The second lust of the flesh tending to unquietnesse, is *Malice*: It differeth from anger, as the habit from a passion. *Valerius Maximus* doth thus distinguish them: *Anger* (saith hee) at the setting forth is the quicker, malice in continuance is the longer. And learned *Augustine* to the same purpose: *Anger* when it is of long continuance, proveth malice: *Anger* doth disturbe, malice doth destroy: *Anger* is a moat, malice is a beame. Therefore if anger be a disquieter, much more is malice a provoker to unquietnes. Héce is it that the Apostle taxing the contentious cariage and unquiet disposition of such as are given up to reprobate sense, *Rom. 1. 29.* setteth

Sir Martin  
Cognets  
politicke  
discourse.

2.

Malice a  
great dis-  
quieter.

*Valer. Max.*  
*lib. 9 c. 3.*

*Rom. 1. 29*

Iam. 1. 21.

Neh. 2. 10

Mat. 27.  
18.

1 Cor. 6. 6.

setteth this downe as a prime cause of it. *They were filled with madnesse.* And the Apostle Saint James imputeth the originall of all *filthinesse* ( and so by consequence of unquietnesse ) unto a *superfluity of maliciousnes*. It was *malice* that caused *Samballat* and *Tobiah* to disquiet the Jewish builders. It was *malice* which caused the *Scribes* and *Pharisees* so to hunt after the life of our Saviour Christ. It was *Malice* which commenced among the Corinthians so many frivolous quarrells. And what is the cause in these our dayes, why there is so much uncivill civill disquietness, such heart-burning among neighbours, such crossings and oppositions betweene parties, such clamors and callings before Justices, such suing and seeking to vex one another for trifles? Is it not *Malice*? I appeale to the conscience, whatsoever outwardly may seeme the pretence: If  
mens

mens hearts were not bigger than their suits, not the one halfe of these quarrells and contentions would bee set abroad, which now are so rife and common in the world.

But O thou, whosoever thou art, who *malice* doth thus whet on unto unquietnesse, knowest thou how much thou offendest God, how much thou dost endanger thine owne soule? Although thou carriest the name of a Christian, yet thou art indeed a professed Atheist, a man of no Religion; for *He that hateth his brother, is in darkness, and knoweth not whither he goeth, because darkness doth blind his eyes, 1 Ioh. 2. 11.* Take this to thy terrour, Thou art a murdherer; *Hee that hateth his brother is a man-slayer, 1 Ioh. 3. 15.* Nay more, *Thou art of thy father the devill, Ioh. 8. 44.* and whilest thou continuest in this case, thou art a very fire-brand of hell and of damnation.

If

Remedies  
against it.

1 Ioh. 2. 11.

1 Ioh 3. 15.

Ioh. 8. 44.

Iam. 2. 21.

1 Pet. 2. 1.

Coloss. 3.  
12, 13, 14.

3.

Envy is a  
great dis-  
quieter.

Pro. 14. 15

Iob 5. 2.

Ovid. Me-  
tamorp. l. 2.

If therefore thou hast any spark of grace, if any regard unto thine own soule, if any love of heaven or feare of hel, *Lay asde all filthines, & superfluity of maliciousnes.*

*Put away all malicioufness, and guile, and dissimulation, and evill speaking: And put on the bowels of mercy, kindnes, meeknes, tog suffering, & above al things put on love*

The third and last of the lusts of the flesh which doth stirre up unquietness, is *Envy*: concerning which the Wiseman saith, *Envy is rottenness to the bones, Pro. 14. 15.* And patient *Iob*, *Anger killeth the foolish, and envy slayerth the ideot, Iob 5. 2.* Therefore *Envy*s portraiture in old time was painted thus: *A withersd body feeding upon it selfe, having a pale face without blood, a leane body without juice, squint eyes, blacke teeth, an heart full of gall, a tongue tipt with poison, never laughing but whē others weep, never sleeping but ever musng upon mischief.*

The



The right embleme of unquietnes. It was *envy* which wrought that unquietnesse betweene *Joseph* and his brethren; *Envy* wrought all that unquietnesse betweene *David* and *Saul*; it was *Envy* which wrought *Daniel* so much unquietness among the *Medes* and *Persians*. And what is it but *Envy* which breedeth most of our factions in Societies, opposition in sectaries, emulation in equalls, and molestation to Superiours? *Envy* findeth out an ostracisme to disquiet Worthies, a stratageme to ensnare mens betters, & a schisme to rent the peace of others. How many are there in the world, who disquiet themselves at others quietnesse? How many picke an hole in other mens coats, and draw them into troubles, because they envie their wealth, their wit, or their worth? And who seeth not what an unquiet stickler *Envy* is in most suits, debates,

Gen. 37.4  
1 Sā. 18.8.

Dan. 6.4.

Remedy  
against it.  
Iam. 3. 14.

Aug. in  
Psal. 139.

Mat. 20.  
15.

bates, contentions, and emulations, which are on foot in this our Age?

But what a wretched thing is it to be envious? *Where envying and strife is, there is sedition & all manner of evill works, Iam. 3. 14. Envy* (saith Saint *Augustine*) is *vitium diabolicū*, a devillish vice, or a vice proper to the devill; for it is his envie which maketh him so greedily to thirst after mens perdition. Envy is worse than any other poyson, for other poison is hurtful to him, that receiveth it, this to him that hath it. Why shouldest thou disquiet thy selfe at another mans happinesse? Is not this to oppose thy selfe against Gods providence? Why shouldest thou disquiet others for that which is theirs? Is not this malicious peevishnesse? *Must thine eye bee evill because God is good & gracious?* There is nothing more beseeming Christianity, than charity: *By this* (saith

(saith our Saviour) shall men know that ye are my Disciples, if yee love one another. There is nothing more repugnant unto Charity than Envy, for Love envieth not. Therefore beware of Envy, it wee would practice Quietnesse.

Ioh. 13. 35

1 Cor. 13. 4

CHAP. XXIII.

The lusts of the eyes provoking unquietnes: as 1. Covetousnes:  
2. Curiosity: 3. Jealousie.

**I**N the next place wee are to take a view of another sort of Lusts, which doe stir up unquietnesse, and they are the lusts of the eyes: in the which kinde (observing our former distribution) we may comprehend,

1. Covetousnesse.

2. Curiosity.

3. Jealousie.

And first for the first: Covetousnesse is a lust of the eyes unmeasurably

Lusts of the eyes which stir up unquietnesse.

1.  
Covetous-  
nesse is a  
great dis-  
quieter.  
Eccles. 1. 8

1 Tim. 6.  
10.

Luk. 16. 13  
Iob 31. 24  
Ephes. 5. 9.

measurably longing after world-  
ly wealth: *The Covetous mans  
eye is never satisfied with seeing,*  
*Eccles. 1. 8.* And being not sa-  
tisfied with seeing, it can never  
bee quiet from wra<sup>th</sup>ling; for  
*Covetousnesse* ( as the Apostle  
speaketh ) *is the root of all evil,*  
*1 Tim. 6. 10.* and as it is the root  
of all evil, so especially of this  
evil, as it followeth in the end  
of that verse, *They that covet,*  
*pierce themselves thorow with*  
*many sorrowes.* Covetousnesse  
bringeth man out of quiet with  
God, with his Neighbour, and  
with himselfe: 1. With God, for  
a covetous man is angry with  
God, distrusteth his providence,  
shaketh off his allegiance, and is  
in a manner at plaine defiance  
with God, devoting himselfe to  
the service of *Mammon*, making  
the wedge of gold his confidence,  
and committing grosse Idolatry,  
as it is *Ephes. 5. 9.* 2. With his  
Neighbour, for covetousnesse  
maketh

maketh men litigious and very troublesome unto their Neighbours: Covetous men covet fields, & take them by violence, & houses, & take them away: They oppress a man in and his house, even a man and his heritage, Mich. 2.2. The covetous man lieth in wait for blood, & bawleth his brother with a net, Mich. 7.2. Yea he is so unquiet towards him, that hee will pluck off his skin and his flesh from the bone, and chop him in pieces as for the pot, and as flesh to the cauldron, Mich. 3.2,3. 3. A covetous man is never quiet with himself, for he that followeth covetousnes, troubleth his owne house, Pro. 15.27. He bringeth himself into many a snare, 1 Tim. 6.9. He pierceth himselfe thorow with many sorrowes, 1 Tim. 6.10. His very unquiet thoughts will not suffer him to sleepe, Eccles. 5.11. What wrought that unkinde unquietnes between Lots and Abrahams household, but covetousnes? what

Mich. 2.2.

Mich. 7.2.

Mic. 3.2,3

Pro. 15.27  
1 Tim. 6.9

Verse 10.

Eccle. 5.11

Gen. 13.7

Neh. 5. 20

A<sup>c</sup>t. 19. 27

what made that great unquiet-  
ness between the Rich men and  
the Commons of Israel, but co-  
vetousnesse? What made that  
uproare in the Ciry *Ephesus*, *De-*  
*metrius* and his fellow, craftmen  
rising in an Hubbub, but cove-  
tousnesse? And what doth in  
these dayes breed most suits,  
quarrels and contentions among  
men? doth not covetousnesse?  
When men are covetous bitten,  
it is like the biting of a mad dog;  
it maketh them rage that they  
can never bee quiet: every light  
losse wil disquiet him that is co-  
vetous, every small trespassse will  
make him commence an action,  
every small flaw or shew of a ri-  
dle will egge him on unto a suit.  
A covetous man will not care to  
breake the lawes of God and  
man, to trouble his owne father,  
to robbe his owne brother, to  
undoe his owne childe, to vexe  
the fatherlesse and the widow,  
rather than faile of his covetous  
desire.

desire. Thus Solomon bringeth in the covetous man resolving upon any wickednesse for the obtaining of wealth, *Pr. I. 11; 12* Come, let us lie in wait for blood, & lie privily in ambush for the innocent: we will swallow them up like the grave, and fill our houses with the spoil. And lest we should think this to be the unquietness of some few onely, hee concludeth, *vers. 19.* Such are the wayes of every one that is greedy of gain, he would take eve away the life of the owners thereof. As the Wolfe will never bee quiet among the Lambes, nor the Hawke among the Birds, nor the Cormorant among the Fishes; so a covetous man can never bee quiet in himselfe, neither will hee bee quiet with his Neighbours. Therefore thou whosoever thou art that lovest Quietness, Take heed and beware of covetousness. Have thy conversation without covetousnesse. Hate covetousnesse.

*Pro. I. 11, 12.*

*Ibid. ver. 19.*

*Luk. 11. 15.*

*Heb. 13. 9.*

*Pro. 28. 16*

Next



2.  
Curiosity  
a great dis-  
quieter.

2 Theff. 3.  
11.

Plutarch.  
de curios. c.  
1.

Next unto *Covetousnesse* in the ranke of the *lusts* of the eyes followeth *Curiosity*: a *lust* of the eye because it is bred by the eye, and consisteth in prying into that which no way concealeth us. It is an enemy unto *Quienesse*, because it suffreth not the mind to be at rest. Curiosity was a maine cause of that unquietness which was among the Thessalonians: There were some among them which walked unquietly, *Curiose satagentes*, busie bodies, curiously prying into other mens busines. It was censured as the chiefe cause of the Emperour *Auronius* his troublesome raigne, that hee was full of *curiosity*, prying into other mens estates. And who seeth not that busie prying eyes have troublesome hands and unquiet hearts: *Plutarch* compareth these unto certaine *Lamian Witches*, who whiles they stayed at home, put up their eyes into a boxe, but put them on when they

they went abroad. To such unquiet, curious, furious, fantastick spirits, that grave censure of Solomon may well be applied; *The wise mans eyes are in his head, but the fool walketh in darkness.* And againe, *A joles eyes are peeping in at every window, therefore hee shall not want sorrow.* O then beware of busie Curiosity, if wee love peace, or would practice Quietnesse.

Eccl. 2. 14.

Pro. 17. 24

The third and last disquieter among the *lusts* of the eyes is *jealousie*. A lust of the eye, because the eye is an immediate instrument unto it, and therefore in writings both Divine and humane, hee who is infected with this malady, is called *a man of a jealous eye*. And that this *jealousie* is a great enemy to *Quietnesse* may appeare out of Num. 5. 14. where *jealousie* is called *a spirit*, *spiritus zelotypia*, *a spirit of jealousy*: And indeed it is such a spirit, as will never suffer those whom

3.  
Jealousie a great disquieter.

Nū. 5. 14.

M it

Lu. 11. 24.

it haunteth to be in quiet, but like that *unquiet spirit*, Luke 11. 24. though it wander up and down seeking rest, it can find none; For why? it fillet<sup>h</sup> the heart with unquiet thought; and raging agonies: it disquieteth the party possessed with it, filling him full of feare, of phrensie, and of rage; it maketh him suspect every motion, misconster every action, and to torment himself upon every light occasion. It disquieteth the party suspected; if guilty, with a trembling conscience; if innocent, with hazard of a good name. It disquieteth those with whom they do converse, for where the rage of jealousy is, there is a continuall tempest: man and wife live like dog & cat, innocents are traduced, neighbours molested, every one disquieted. O beware of jealousy, thou who wouldest not be haunted with an hellish furie. For where this is there is  
no

no peace, no patience, no goodnes: Be not therefore hasty to jealousie, give no occasion, grieve not with the occasion, bee not prone unto suspicion, if thou love thine owne or thy neighbours quietnesse.

CHAP. XXIV.

*The Pride of life suppressing quietnesse: As 1. Pride: 2. Singularity: 3. Hypocrisie.*

**N**EXT unto the *lusts* of the eyes which doe provoke men to unquietnesse, wee are to take notice of the third sort of *lusts*, which Saint *Iohn* called by the name of the *Pride of life*, and we following our former distribution, may ranke them in this threefold order:

1. *Pride.*

2. *Singularity.*

3. *Hypocrisie.*

For the first of these three, *Pride* or vaine glory: It is well known what a great *Make-bate*

M 2

and

The third sort of lusts provoking unquietnesse.

I  
Pride or  
vaine-glory

Pro. 15. 10

Phil. 2. 3.

2 Tim. 3.  
2, 3.

Gen. 4. 34.

Hest. 5. 13.

1 King. 12.  
14.

and mover unto unquietnes it is:  
*Onely by Pride (saith Solomon)*  
*commeth contention, Pro. 15. 10,*  
 thereby plainly shewing that if  
 there were none other instigator  
 to unquietnesse than Pride, this  
 alone were sufficient to raise up  
 mountaines of unquietnesse:  
 hence is that *Philip. 2. 3. Pride*  
*and contention are yoked together*  
*as twins:* and *2 Tim. 3. 2. 3. Men*  
*shall bee in the last dayes lovers of*  
*themselves, &c.* and then it fol-  
 loweth, that because of this, *they*  
*shall prove fierce, treacherous, and*  
*heady.* It was *Pride* which made  
*Lamech* out of quiet, *Gen. 4. 34.*  
 It was *Pride* which wrought  
*Hamans* unquietnesse, *Hest. 5. 13.*  
 It was *Pride* which brought  
*Rehoboams* into so many trou-  
 bles, *1 King. 12. 14.* It is *Pride*  
 which maketh men now adaies  
 so prone to offer wrongs, and so  
 unwilling to put up wrongs.  
*Pride* maketh men stout in their  
 conversation, contentious in  
 pro-

provocation, injurious in action, full of molestation, and far from pacification. O then take heed and beware of *Pride*: Yee proud persons doe not so foolishly, lift not up your *Corne* on high, speake not with a stiff necke. A proud man is an abomination to the Lord, though band joyne in hand he shall not be innocent.

*Singularity* is another spice of *Pride*: A spirituall pride: when men have a singular good opinion of themselves, and contemne others out of a proud selfe-conceit of their owne sufficiency. Such *Singularitanes* there were among the *Corinthiā*s, who standing upon their owne proud conceit, contemned others, and did much disturbe the Church of *Corinth*. Such disturbers were crept in among the *Galathians*, much disquieting the peace of that Church with presumptuous positions, & distracted factions. And such there are and will still

Pf. 75. 4, 5.

Prov. 16. 5

I.  
Singularity.

I Cor. 11.  
22.

Gal. 1. 7.

Pro. 30. 13

be, who being singular in their owne conceit, disquiet both Church and Common-weale with their peevish and obstinate resolutions. *There is a generation (saith the son of Iaket) that are pure in their own eyes, and yet are not washed from their filthinesse.*

Gal. 5. 26.

*Prov. 30. 13.* what followeth in the next verse save one? *There is a generation, whose teeth are like swords, and their jaw teeth as knives.* Beware, good Christian, of *Singularity*, which maketh men so contemptuous unto others, & so stoicall within themselves, both waies enemies unto

Philip. 2. 3

*Quietness.* *He that is wise in his own eyes, there is more hope of a foole than of him.* Strive against *supercilious singularity*, and (following the rule of the Apostle,) *Bee not desirous of vaine glory; let nothing be done through strife, but in lowliness of minde, let every one esteeme another better than himselfe.*

-Next



Next unto Singularity wee may here rank Hypocrisie, a very branch of Pride, for every Hypocrite is proud, *Ierem. 8. 8.* And Hypocrisie is one of the greatest enemies unto peace and quietness, for every *Hypocrite is a worker of deceit, 2 Cor. 11. 15.* The Hypocrite albeit he hath a *flattering tongue*, yet hath hee a *deceitfull heart, Psal. 12. 2.* What unquietness did *Absoloms* hypocrisie effect in the Commonwealth of *Israel*? what unquietness was effected in the Church of *Philadelphia* by the hypocriticall Iewes? what contentions arose in the Church of *Philippi* through hypocrites? It is the proper marke of hypocrites (as the Apostle *Peter* noteth) *with faire words to make merchandise of Gods people: Hypocrisie breaketh peace with God; for the hope of an hypocrite shall perish. It breaketh peace with themselves, for there is no peace to the wicked, Isa.*

3  
Hypocrisie

*Ier. 8. 8.*

*2 Cor. 11. 15.*

*Psal. 12. 2.*  
*2 Sam. 15.*

*Rev. 3. 9.*

*Phil. 1. 5.*

*2 Pet. 2. 3.*

*Iob 27. 8.*

*Isay 49. ult.*

Iob 39. 19

49. It hindreth the peace of others, for it *provoketh the wrath of God upon a people*, Iob 39. 13. Therefore beware of *hypocrisie*, if thou wouldest study to bee Quiet.

## CHAP. XXV.

*Outward meanes of unquietnes,*  
and therein, first, of *Practicall*  
meanes: as 1. Of wantonnesse:  
2. Of idlenesse: 3. Of *Busie*  
*businesse*.

Outward  
meanes of  
unquietnes

**H**itherto we have seene the *inward motives of unquietnesse*, now wee are to take notice of those *outward meanes* wherby *Quietnesse* is much infringed, and unquietnesse many times effected: which (for methods sake) we may distinguish into

1. *Practicall* meanes.

2. *Personall* meanes.

This latter againe we subdivide

vide into these three parts:

1. *Wantonnesse.*
2. *Idlenesse.*
3. *Busie businesse.*

And to beginne with the first of these. by *Wantonnesse* I intimate all voluptuous causes giving occasion of unquietnesse, whether it bee in *looke* and *gesture*, or in *word* and *communication*, or in *worke* and *action*; for every one of these do break the peace of *Quiertnesse*.

1. *Wanton looks* and *gestures* are unquiet Brokers, as may appeare by *Iosephs Mistresse*, Gen. 39. By *Iezabels paintings*, 2. King. 9. By *Zions Gallants*, *Isay* 3. 11. By *Solomons Curtezan*, *Pro.* 7. And by daily experience; for (as one worthily observeth) *In a proud look is a cloud of strife, and in a wanton gate is a gappe to dislike.*

2. *Wanton words* and *speeches* are no smal proctors unto unquietnes, as we see in *Rachel Iacobs*

M 5

wife,

I.  
Wanton-  
nesse.

In looke  
& gesture.  
Gen. 39.  
2 King. 9.  
*Isay* 3. 11.

In words  
and speeches.

Gen. 30.

1, 2.

1 Sam. 1. 6

2 Sa. 6. 20.

Pro. 18. 21

Pro. 11. 1.

Petraich.

In workes  
and deeds.  
as

Adultery.

2 Sam. 11.

13.

2 Sam. 13.

Iudg. 19.

Pro. 6. 32,

33, 34, 35.

wife, Gen. 30. 1, 2. In Peninnah Helkanah his wife, 1 Sam. 1. in Michol Davids wife, 2 Sam. 6. Death and life (saith Solomon) are in the power of the tongue, Prov. 18. 21. And in another place, Grievous words stir up anger, Prov. 15. 2. The tongue (as Petraich testifieth) is the mightiest bellows to blow unquietness; evill words (saith he) breed prophanenes, nice words suspicion, quipping words discontentedness. Therefore beware of wanton speech if thou lovest *Quietness*.

3. *Wanton workes worke much unquietnesse*, as may appeare by these instances: 1. *Chambring and wantonnesse, whoredome and adultery* the Chamberlaines to wantonnesse, are factious factors for unquietness, witness Davids adultery with Bathsheba, Ammons incest with his sister Tamar, and the rape of the men of Gibeon; who so committeth adultery (saith Salomon) *disquieteth*

eth his owne soule, a wound and dishonour shall he get, and his reproach shall not be wiped away. So likewise *gluttony & drunkenness* are deadly enemies unto *Quietnesse*, for so *Who hath woe? who hath sorrow? who hath quarrels? who hath wounds without a cause? even hee that tarryeth long at the wine: and the reason of it is shewed in another place: Wine is a mocker, & strong drink is raging: & therefore Salomon giveth this caveat against it, Bee not among wine-bibbers, nor among riotous eaters, for this will cloath a man with rags, Pro. 23. 20, 21.* So likewise are *playes & sports* bitter enemies unto *Quietnesse*; witness that of *Ioab & Abner* and their companies, *2 Sam. 2. 14.* Their sport began in jest, but ended in earnest, for they caught (saith the Text) every one his fellow by the head, and thrust their swords into each others sides. Witness the daily experience among gamesters

Gluttony  
and drunkenness.

Pro. 23. 29

Pro. 20. 1.

Pro. 23. 20  
21.

Gaming &  
pastime.

2 Sam. 2.  
14.

sters in these our dayes, wherein whole vollies of quarrells and contentions are daily barded; especially in games of glory or gaine; the loser being disquieted for his losse, the winner hated for his gaine, and many times play turneth from sport to spite, from wit to words, from words to blowes; Therefore in the *Pandects* there was an especiall Act against Gamesters as unquiet persons. And *Cyprian* hath a pithy saying to this purpose, *He that loveth his owne profit, let him abstaine from play, he who loveth his owne quietnesse, let him take heed of sports.*

*Digest. lib.*  
*12. tit. 5.*

*Cyprian. de*  
*Alea.*

2.  
*Idlenesse.*

*Pro. 10. 26.*

The next outward meanes which hindereth quietnesse, is *Idlenesse*; the which is a notorious breeder of unquietnesse. For so *Pro. 10. 26.* *The idle person is as vinegar to the teeth, and as smoak unto the eyes: vinegar will fret the teeth, and smoake will distemper the eyes, so doth an idle person*

person the State in which hee liveth, *Matt. 25. 26. The slothfull man is called the evill man:* Now an evill man cannot bee but an unquiet man, for there is *no peace to the wicked, Isa. 46. 22.* The idle body and idle braine (saith a worthy Writer of our owne) is the *Devills shop, in which the Devill hath a forge of unquiet motions, upon which he is alwayes hammering,* when a man is most idle, then the Devill is least idle, but most busie in alluring him to unquiet thoughts. It is the Embleme of a provident man, *Nunquā minus solus quam cum solus:* Never lesse idle then when idle, for his thoughts are hammering still upon unquietnesse. When *Nero* was idle and did not imploy himself in any worthy action, hee set the city *Rome on fire,* and fed his eyes with the flame thereof: so when men are idle and imploy not themselves in a lawfull calling, they will be ready to

*Mat. 25. 26*

*Isay 46. 22*

*M. Perkins.*



2 Thes. 3.  
11.

to set on fire the minds of those that are about them, that they may feed themselves with the sparkes of their contention. This was verified in the Thessalonians, *We beare* (saith the Apostle) *that there are some among you which worke not at all, and yet are over-busie, living disorderly.*

1 Thes. 4.  
11.

2 Thes. 3. 11. And this we may see by lamentable experience in these daies wherein we live: who are more contentious? who more common make-bates? who greater enemies to *Quietnesse* than our idle unthrifts, lazie loiterers, and drousie sluggards? which sort of people (if these my words shall happen to sound in any of their eares) *I exhort & admonish* (in the Apostles words) *that they labour with their hands, and doe their business, and study to bee quiet.*

3  
Busie busi-  
nesse.

The next externall meanes of hindering quietness is of a contrary nature unto idlenesse, namely,

namely a too much troubling our selves with *business*. And this is of two sorts.

1. Of such *Business* as doth no waies concerne us, which the Apostle teacheth as a principall cause of unquietnes among the *Thes-salonians* above mentioned, that there were among them some *ὑπερκατακίνοι*, *Busie bodies*, inter-medlers, not following their owne business, but sowers of debate and contention among others.

2 Thes. 11

The 2. is of such business wherewith men *overcloy* themselves, and pull it unnecessarily upon themselves, as our *Saviour* blamed *Martha* because she was troubled & encōbred about many things. And surely there is no greater enemy unto quietnesse then this overgreedy busying of our selves in unnecessary business, and undertaking more employments than are expedient for us. For they who gape thus greedily

Luke 10. 2

1 Tim. 6. 9

greedily after riches, fall into tentations & snares, and many foolish and noysome lusts, 1 Tim. 6. 9. Hee that maketh hast to bee rich shall not be innocent, Pr. 28. 20, 21. Fullness of businesse filleth the head with much unquietnesse: let our desires therefore bee moderate, our labours temperate, and our mindes content: so shall we bee able to carry a more even saile, and have a more quiet passage through the unquiet sea of this troublesome world.

## CHAP. XXVI.

*Personall disturbers of Quietnes:*  
*as 1. The Talebearer: 2. The flatterer: 3. The busie plotter: 4. The Intermedler: 5. The wrangling Lawyer.*

Personall  
 meanes of  
 unquiet-  
 nesse.

**T**He personall meanes which commonly do hinder Qui-  
 etnesse, and worke much unqui-  
 etnesse

etnesse in the world, are of divers sorts : principally these.

1. The *Tale-bearer*, that busieth himselfe in raising tales, and carrying newes, to the disgrace & defamation of others. *Solomon* saith of such kinde of people, that *their words are as wounds*, *Pro 26.22*. And againe, *They are like the piercing of a sword*, *Pro. 26.20*. And againe, *As without wood the fire is quenched, so without a tale-bearer strife ceaseth*, *Pro. 12.18*. Such *Make-bates*, *idle Garitiers*, and tatling *Newes-carriers*, are very rife every where in the world. They walke about with tales & flanders, as *Pedlers* with their Packs, for that very phrase is attributed unto them, *Levit. 19.16*. and (as the *Apostle* speaketh ) *They being idle, goe about from house to house, prattling and busying themselves with what is not convenient*, *1 Tim. 5.13*. If the we would practice *Quietnesse*, we must be no *Tale-bearers*, nor  
Tale-

I.

The Tale-bearer.

*Pro. 26.22*

*Pro. 26.20*

*Pro. 12.18*

לִבְיָל

*Lev. 19.16*

*1 Tim. 5.*

13.

*Bernard de  
confid. lib. 2  
in fine.*

*Psa 50. 20.  
Psal. 15. 3.*

*Pro. 25. 23*

2

*The Flat-  
terer.*

*Pro. 29. 5.*

*Psa. 28. 30*

*Psa. 55. 21*

*Tale-receivers. The one of these (as Bernard wittily observeth) hath the Devill in his tongue, the other hath the Devill in his eare.*

*Tale-bearing is a notorious crime, which God will not suffer to be unpunished, P. al. 50. 20. And it is the note of a Citizen of heaven, that He will not receive a false report against his neighbour, Psal. 15. 3. Therefore if we love quietness, let us abhorre tales, and when they are brought unto us, let us sharply reprove those who would feed us with it, according to that of Salomon: as the North winde driveth away raine, so doth an angry countenance the slandering tongue, Pro. 25. 23.*

*Next unto the Tale bearer, we may place the Flatterer, as a great disquieter. A man that flattereth his neighbor (saith Salomon) spreadeth a net for his feet, Prov. 29. 5. He speaketh peace to his neighbour, but war is in his heart, Psal. 28. 30. His words are smoother*

*smoother than Butter, and softer than oyle, yet be they very swords, Ps. 55. 21. They are such as (saith the Apostle) serve their owne bellies, and with faire speech deceive the hearts of the simple, Ro. 16. 18. Therefore beware of a Flatterer, whosoever thou art that lovest quietnesse; for The wounds of a lover are faithfull, but the kisses of an enemy are to be shunned, Prov. 27. 6.*

Rom. 16.  
18.

Pro. 27. 6.

The next personall disturber of *Quietness* is the *Busie Platter*, whose head is a continuall forge hammering new projects, thereby disquieting both our selves and others. The Wiseman doth thus describe him: *A naughty person, a wicked man, walketh with a froward mouth, he winketh with his eyes, he speaketh with his feet. he teacheth with his fingers; forwardnes is in his heart, he deviseth mischief continually, hee soweth discord, Pr. 6. 12, 13. The Prophet Micah saith of them, that They devise*

3.  
The busie  
plotter.

Pro. 6. 12,  
13.

Mich. 2. 2.  
Psal. 35. 20

*devise iniquity upon their beds. And the Psalmist; they devise deceitful matters against thē that are quiet in the land, Ps. 35. 20. They who have stirring heads, and plotting pates, never love quietnesse: Take heed of them, and of that their unquiet practice.*

4.  
The inter-  
medler.

No more do they love quietnesse, who love to have an oare in another mans boat, as our sawcie-Intermedlers doe, who love to bee medling where they have little cause and lesse thanks. *Hee that passeth by and medleth with strife not belōging unto him, is like one that taketh a dog by the eares, and like a mad man that casteth firebrands, Pro. 26. 17, 18. Therefore the caveat of Solomon may serve very opportunely to this purpose: The beginning of strife is as one that letteth forth a water-course, therefore leave off contention before it bee medleth with.*

Prov. 26.  
17, 18.

Pro. 17. 14

5  
The  
wrangling  
Lawyer.

I may not here forget among the many *Make-bates* of our unquiet



quiet times, the *wrāgling lawyer*, who maketh it the mystery of his profession, to nourish contention; being of *Demetrius* his resolution, *Acts 19.20.* *Sirs, yee know that by this craft we get our wealth.* And it is true indeed, by craft and contention many among them get their wealth; & like the tribe of *Asser*, the finest of the wheat, & the most royall dainties doe belong unto them: But many of them in practice rather imitate the Tribe of *Dan*, like a *Serpent in the way*, and like an *Adder by the path*, that biteth the horse heels so that his rider shall fall backward. I envy no mans greatness, nor may I condemne all of that profession for somes unquietnesse. There is a necessary use of Law, and those who professe the same, ought to bee a speciall meanes to preserve quietnesse. But of many of these our Lawyers especially of the meaner sort, of divers of our spruce Attornies and

*Act. 19.20*

*Gen. 49. 20.*

*Verse 17.*

Sir Thom  
Smith de  
Rep. Angl.

and upstart Leguleians, that complaint of Sir Thomas Smith may justly be taken up. These busie heads, & prating pettifoggers are permitted by the just judgment of God like flies, lice, & other vermine, to disquiet them who would practise quietnes, these men (saith he) are hated, and feared of their neighbours, loved & aided of them who gaine by process, & waxe fat by the expence of others. To these (as whelps of the same unquiet litter) may be added the commō Arrant Errant Bailives & prying Promoters, the Beagles of these Nimrods, and their Terriers, to hunt, not the harmfull Foxes, but the silly Lābs; who seeth not the great unquietness by these greedy dogs daily set abroad, their inhumane practises, and prodigious courses to infringe the public quietness? But leaving these unquiet monsters, who run up and downe from place to place; make a noyse like a dogge, and grudge

grudge if they be not satisfied; let me give this caveat to the Lawyer, That it is a reproach unto his profession to blow the bellows of contention: he should be an *Atropos* to cut off the web of controversies between man and man, not a *Lachesis* to draw out in length the thred of their contention: he should be an *Oedipus* to untie the knots of difficult & doubtfull controversies, not a *Sphinx* to intangle it with more knots; or like *Hydra*, which for every head stricke off, raised up sevē more: he should be a *Physitian* to heale the unquiet maladies of the body politicke, and therefore he must not deale like an unfaithfull *Surgeon*, who for his great gaine doth poyson the wound, that it may be the longer healing. Seeke they praise? Labour not to please men, but speake the truth. Seeke they honour? The way to be honourable, is to bee conscionable :  
the

the way to thrive by Clients, is to use an honest and upright conscience. And to the honest Client let me give this advice : dost thou love thy peace? betray it not to Lawyers, haunt not their Courts, abstain from suits, flie contentions. And thus much briefly of the causes both internall and externall, both principall and instrumentall, which provoke unto unquietnesse.

### CHAP. XXVII.

*Meanes to preserve Quietnesse : and therein first of the personall meanes, 1. the Magistrate, 2. the Minister, 3. the Householder, 4 every honest neighbour.*

Meanes to  
preserve  
quietnesse.

**N**OW that I may draw to a conclusion of this discourse, as we have seen the lets of quietnesse, let us take a brieve view likewise of the preservatives thereof,

thereof. The meanes to preserve quietnesse are in effect the same which procure it ; for it is a rule in *Natures Schoole*, By what meanes things are gotten, by the same they are upholden : yet forasmuch as these means are in this case to be considered with another respect, it wil not be amisse to enquire somewhat into them, and for orders sake thus to distinguish of them.

The meanes preserving quietnesse, are either

{ *Personall*,  
or  
{ *Practicall*.

The *personall* means are either more publike, as 1. The *Magistrate* in the Common-Weale. 2. The *Minister* in the Church: or more private, as 1. The *Houſholder* in his family. 2. The *Neighbour* in the vicinity.

The *practicall* means are either matters of *Equity*. 1. By upright dealing. 2. By just censuring and

N

arbi-

*Personall*  
meanes.

arbitrating : or matters of *Piety*; as 1. An holy carriage of our selves. 2. Prayers for our selves and others.

Of both these, with their particulars, as briefly as I may with any perspicuity, rather pointing at them, then discouraging of them, lest this small Treatise should exceed the intended bounds, and seeme too tedious to the Reader.

I.  
The Ma-  
gistrate.

First then to begin with the *Personall* preservative of quietnesse : the *Magistrate* in this kinde may justly challenge the first place ; for his ordinance is from God, and the end of it is for our good, and their office is to punish offenders that are unquiet, for which cause it is our duty to pray for them, that by their means we may live a quiet and a peaceable life. And therefore we most justly abhorre and detest that franticke opinion of the *Anabaptists*, who deny the law-

lawfulnesse of Magistrates; and (with the better Iude) we count them *wandering planets, who despise Governours, & speak evill of those who are in authority.* What a mōster were a Cōmon-wealth without an head? What quietnesse, what peace, what justice can there be expected, where there is no Magistracy? *When there was no Ruler in Israel, every man did what seemed good in his owne eye.* So would it be with us, if there were no Governours to over-rule, no Magistrates to suppress injurious courses: who then could live quietly in his house, or sleepe quietly in his bed? But blessed be God, wee are not plagued with an *Anarchy*, but are governed by a lawfull and Christian Magistracy: to whom, as wee are *to yeeld obedience for conscience sake*, and for our owne quietnes; so it is their duties to imploy all their labors, and to use all their endeavours,

Iude 8.

Iudg. 17. 6.

Rom. 13. 5



Psal. 2. 10.

King James  
his Bastar-  
d son Sweg,  
1. Book.

Ex. 18. 18.

to preserve and maintaine peace  
and quietnesse. *Be wise therefore,*  
*O ye kings, be instructed ye Iudges*  
*of the earth,* for even Kings and  
Princes must make this the prin-  
cipal scope of their soveraignty,  
that their Subjects under them  
may live a quiet and a peaceable  
life: According as the Mirrour  
of Kings, the Monarch of Great  
Britany, our learned and renown-  
ed King, doth testifie in his  
Kingly Instructions to his sonne  
our late hopefull Prince of hap-  
py memory: *A good King (saith*  
*he) must think his highest honour*  
*to consist in the due discharge of his*  
*calling; and therefore must employ*  
*all his studies and pains to procure*  
*and maintaine, by the making and*  
*execution of good laws, the welfare*  
*and peace of his people; and as their*  
*naturall father and kinde master,*  
*to make his greatest contentment in*  
*their prosperity, and his greater se-*  
*curity in their tranquillity.* But  
because (as Iethro said to Moses)  
the

the whole burden would be too heavy to lie upon them, neither are they able to performe it themselves alone: therefore they have their subordinate ministers of justice, as Judges, Justices, & other inferior Officers, to see that peace and quietnesse be maintained within their severall circuits and divisions. To whom that I may speak in order, first let mee intreat the honourable Judges, the chiefe guardians of Justice, and preservers of quietnes, that they would study for the common quietnesse, and regard that more than their own either honours or commodities. The oath which they take when they are admitted unto their places, their commission given unto them by vertue of their Office, doth require this: and therefore I say unto the as *Iehosaphat* said unto the Judges of his time, *Take heed what ye doe, for ye do not administer the judgement of men, but*

Judges.

18. Edw. 3.

4. Ed. 9. 11.

9 Hen. 3.  
29.

2 Chron.  
19. 6, 7.

N 3

of

Psal. 82. 2.

Iusticers.

Matt. 5. 9.

2. Edw. 3.  
6. 18.

of the Lord. And let David shew them their duty: *Do right to the poore and fatherlesse, deliver the poore and needy, save them from the hands of the oppressor.* Next to our Justices of the peace (which are as the Ephori of our Common wealth, the overseers of the common quietnesse) that my speech may be seasonable, let me intreat them to use their best endeavour for the preservation of the publike quietnesse. Their very title may mind them of this, *Iustices of the Peace*: As much as to say, Ministers of Justice, preservers of peace, a beautifull epitheton, a blessed action, for *Blessed are the peace-makers*. What is the summe of their Office, but the preservation of Quietnesse? The extent of their Commission is, *To enquire and determine of all and singular such accusations and informations as are made of any offences disturbing the common peace, to heare and determine at the*

the Kings suite al maner of felonies and trespasse committed in their severall Counties against the peace, to restrain offenders, rioters, & barresters, to bind to the peace, and good behaviour unruly persons, & to chastise offenders. And to this end foure times yearly they are to keep their quarter Sessions, & many times to have petty Sessions, and that in several places, that they may the better take notice of mens misdemeanors, & take order for every ones quietnesse. What worthy projects, what excellent courses are these for preservatiō of Quietness? What then remaineth, but that our Justicers put this their office duly in practice? their diligence wherein would bee of so great importance, that it is of force to make empty pleading places in Westminster Hall, & to abridge (if not wholly to take away) the number of contentious suits and quarrells which every where do abound.

Edw. 3. 2.  
24.

2. Hen. 5. 4

12. Rich.  
2. 10.

Constables and Tythingmen.

1. Iac. 17.

39. Eliz. 4.

2.

The Minister.

But from these to descend to inferiour Officers, as Constables, Churchwardens, Tythingmen, &c. let mee tell them, that they likewise are in place to preserve quietnesse, and withall let me intreat them to use their best endeavour for the preservation of the common quietnesse. They are, or should be, advertisers to the Justicers, as they are eyes unto the Judges. *They are to suppress vagrants, drunkards, rioters, gamesters, quarrellers, & all such disturbers of peace*: often they are enformed of their duties to this purpose at the publike Assises & Sessions: O that there were an heart in them to demeane themselves couragiously in their places; O that they would bee truly carefull to practice these duties, then should wee have more quietnesse, and lesse complaining in our streets.

But to leave the *civill Magistrate*, and to come unto the *Minister*,

nister, he likewise by vertue of his calling is a means to preserve *Quietnesse*; for the Preachers of the Word are the *sons of peace*, they come with a *message of peace*, their *message* is a doctrine of *reconciliation*, their *doctrine* the pathway to peace and quietnes: they are the *salt of the earth*, to season the hearts of men, that they may bee capable of peace: they are the *prodromi* to prepare the way to Quietnesse, by speaking to the conscience, and teaching inward peace, without which there can be no quietnes. Therefore it is the *Ministers* duty to bee a principall actor for the preservation of Quietnesse. It was once a common saying, (and it might peradventure then be a true saying) that the want of preaching was the cause of the want of quietnesse: and I have heard this question once moved, what was the cause that there were so many bad Lawyers?

N 5

which

Luk. 10.6.  
Isay 53.7.

2 Cor. 5.  
18.

Mal. 4.6.  
Mat. 5.13.

Matt. 3.3.  
Isay 57.21

which was presently answered, because there were so few good Preachers. But now (blessed be God) there are many good Preachers, there was never so much preaching, never more publike Lectures; and yet we see little the more Quietnesse; nay our ignorant common people would perswade themselves, that for this cause there is the lesse quietnesse: wherefore I would admonish, & desire, and in the bowels of Christ Jesus beseech my reverend brethren and fellow labourers in Gods harvest that they would both in their Lectures continually preach quietnesse, and with the utmost of their endeavours in private conferences and publike meetings perswade quietnesse where they see dissentions. It was a notable custome of old time observed in this Land, (and I thinke the statute for it at this day is in force) that in the place of judgement

*canon*  
his Law.



ment the Bishop or Minister should sit with the Magistrate, in the decision of controversies, and suppression of enormities, that so the one by Gods Law might instruct the conscience, and the other by the Law of the Realm might correct the delinquents : it were to bee wished, that seeing the Magistrate peradventure accepteth not so well of the Ministers presence in his place of Justice, he would vouchsafe his owne presence at the Ministers Lectures : As in some places of our Country it is worthily observed ( I would every where it were imitated ) once weekly, where publike Lectures by authority are established, the Magistrates of the Country neer about, and the next neighbour Divines doe jointly frequent those places where the Lectures are kept, the one to instruct the people in Christianity, the other to appease cases of controversie:

O what an excellent preservative would this be for quietnes, when the Word and the Sword doe meet together, when *Moses* and *Aaron* doe assist each other !

3.  
The householder.

As concerning the *Householder* his preservation of quietnesse, the lesse shall bee spoken in this place, because it hath beene already touched more at large in its proper place : Onely by the way let this caveat be give unto him, that he may and ought to bee a notable meanes in preserving the common quietnesse, if hee look well to the keeping of quietnesse at home. Every family is a little Common wealth, and every governour of a family is as it were a Justice of Peace within his family: he must therefore with *David*, walke wisely in the midst of his house ; hee must with *Abraham* labour to compose and stop controversies at home so soon as ever they arise, for

Psa. 121. 2

Gen. 13. 8.

for as in the breach of a water-course, if it be taken in time, and stopped at the beginning, it will prevent the flowing abroad which otherwise must needs break out; so if in the breach of a private peace and quietnesse there bee a present redresse at home, it will not breake forth into such open contention abroad.

The like may bee said as concerning the helpe of *Neighbours* for the mutuall preservation of *Quietnesse*: As in a common fire every one will bee ready to extinguish, and as for a common good every man will bee ready to put to his helping hād; so every honest, every Christian neighbour must bee ready with all his endeavour to labour to extinguish the flame of variance, and to settle peace one with another. It is reported of that learned and worthy Judge the late Judge L. *Dyer*; if there came any controversies

4.  
The neighbour.

Judge *Dyer*

verfies, of poore men to be tried at the Affizes before him, hee would usually fay, that either the parties are wilfull, or their neighbours without charity, becaufe their fuits were not quietly ended at home. Indeed there is a great defect of charity among Neighbours, when a controverfie is come to extremity, and hath proved costly, we can fay it was pittie that it was not ended by Neighbours: but why are Neighbours fo pittileffe that they doe not interpoſe themſelves to the appeaſing of theſe inconveniences: *I ſpeake this (ſaith the Apoſtle) to your ſhame, is it ſo that there is not a wiſe man among you? no not one that is able to judge between brethren?* My brethren, & beloved Countrey-men, let us take away that infamy, that ſhame, that diſgrace from our Townes, Pariſhes, and Vicinities, yea eſpecially from our ſelves, let us not make our ſelves

selves guilty of other mens fur-  
ries, while we cease to pacifie  
their unquietnesse; *Let us beare  
one anothers burthens, and every  
one helpe forward the Common  
Quietnesse by warning them that  
are unruly, by comforting the fee-  
ble, by supporting the weake, and  
shewing patience towards all.*

Gal. 6. 2.

1 Thes. 5.  
14.

CHAP. XXVIII.

*Practicall meanes to preserve  
Quietnesse. 1. Equity. 2.  
Piety.*

**F**ROM the personall meanes we  
now come unto the *practicall  
meanes* by which *Quietnesse*  
may be preserved; which ( be-  
cause we are now drawing to a  
conclusion ) I will binde up as it  
were in one bundle, and with all  
possible brevity commend unto  
the Readers imitation. Two  
things are the chiefeft means for  
the preservation of *Quietnesse*.

*Practicall  
meanes to  
preserve  
Quietnesse.*

1. *Equity,*

1. *Equity*, or upright dealing.

2. *Piety* or godly living.

1.  
Equity.

Solon.

*Vpright dealing* is a singular meanes to preserve Quietnesse: for so said Solon when one asked him, *what did most keep men from troubles*; he answered: *Vpright dealing*: Doe so (saith hee) to others as thou wouldest bee done unto, so thou shalt not disquiet others, nor other trouble thee.

Plato de  
Rep. lib. 4.

And to the same purpose Plato in his platforme of a Commonwealth saith, that both publike and private concord and quietness is preserved by publike justice and private equity. The practice

M. Aurel.

whereof Marcus Aurelius doth commend unto his sonne in his death-bed admonition: *My son* (saith he) *wouldest thou live quietly, and have others with thee and by thee to live peaceably? Carry thy selfe uprightly, deale plainly, judge truly, abstaine from injury, right the wronged, relieve the oppressed,*

*pressed, suppress the wicked.* The summe whereof the holy Scripture propoeth in these two words; *Cease from evill, learn to doo well:* And there is a gracious promise unto gracious practice, *The mountaines shall bring peace unto the people, and the little hills righteousness:* which may bee thus allegorized: The Magistrates as the *Mountaines* shall keep the people in peace, and the *little hills* the meaner sort, the inferior subjects, shall enjoy quietnesse, and all by righteousness.

But what is *Equity* without *Piety*? What is *Iustice* without *Godlinesse*? Without *Holinesse* there is no peace. What peace (saith *Iehu*) can there bee, so long as *Iezabels whoredoms & witchcrafts* are in great abundance? Therefore when the Apostle would shew unto us the way how wee may live a quiet and a peaceable life under those that are in authority, hee addeth in the

Isa. 1. 16. 7.

Psa. 72. 3.

2.

Piety.

Heb. 12.

14.

2 King. 9.

22.



1 Tim. 2. 2.

the end of it, that this must bee done in all godlinesse and honesty.

Luk. 2. 14.

*Quiet* we can never be without honesty, nor honest without piety: therefore the Angels make an excellent consort of this melodious Caroll upon Christs Nativity,

*Luk. 2. 14. Glory be to God on high, in earth peace, good will among men.* First there must be a *Gloria in excelsis*, before there can bee *Pax in terris*; first there must bee peace with God, before there can bee *Quietnesse in our selves*. When a man hath his

Prov. 16. 7.

*Quietus est* from God, he is in the high-way of quietnesse. When a mans wayes please the Lord, the Lord will make his very enemies to be at peace with him, *Pro. 16. 7.*

Hos. 2. 18.

Yea he shall be in league with all the creatures, with the beasts of the field, & the fowles of the ayre, and with every thing, *Hos. 2. 18.*

Therefore every one who loveth peace, must seeke to have peace with God, and whosoever desireth

desireth to preserve quietnesse, must preserve it by the practice of godlinesse, which *Godlinesse* hath the promises not onely of the life to come, but also of the life present. Among which promises these are not the least, *Peace* and *Quietnesse*.

But how shall wee bee able either to live godly, or to live justly of our selves, seeing wee are so full of frailties and imperfections? How shall we establish it in others, who are so unable to effect it in our selves? Therefore wee had need to bee fervent in prayer both for our selves and others. *Pray for the peace of Ierusalem.* Art thou in trouble? Pray for thy peace. Dost thou live in peace and quietnes? Pray for the continuance of it. *Prayer* getteth *quietnesse*; *Prayer* keepeth *quietnesse*; *Prayer* is the very locke of *quietnesse*. Therefore when thou hast performed al the rest, faile not in this, for this is  
more

2 Tim. 6. 8.

Hag. 2. 10.

Prayer a  
branch of  
piety tend-  
ing to  
quietnesse.

Psal. 122. 6

more effectuall to the study of *Quietnesse* than all the rest: when thou canst not prevaile with men, hereby thou shalt be sure to prevaile with God.

### CHAP. XXIX.

#### *The conclusion of the Treatise.*

**T**HUS have I, as God hath enabled mee, explained this needfull duty, and excellent study, the study of *Quietnesse*. What effect this may worke in the hearts and mindes of those which shall peruse the same, he knoweth who onely knoweth and trieth the hearts and reines. It is a study, I feare me, wherein but few will proceed Graduates, few will set themselves to learn it, very few will bee carefull to observe the practice of it. Howsoever I shall hardly perswade others to the practice of it, sure I am that I have studied to perswade it, and my desire was to  
helpe

helpe forward the publike *Qui-*  
*etnesse*. Into whose hands soever  
 this small Treatise shall come,  
 and will take the paines to reade  
 over the same, if he be *the sonne*  
*of peace, peace and quietnesse shall*  
*rest upon him;* if not, it shall serve  
 to his greater condemnation. If  
 it please God to give a blessing  
 to these my poore endeavours,  
 that by them the heart of any  
 who either themselves are trou-  
 ble some, or troubled, may be re-  
 claimed unto *Quietnesse*, let his  
 holy Name have all the glory of  
 it. If I have spent my strength in  
 vaine, and have sung a song to  
 deafe eares, and have in vaine  
 commended *Quietnesse* to those  
 whose hearts are fully bent to  
 contention, and settled in unqui-  
 etnesse; yet *for Sions sake I will*  
*not hold my peace:* for my Coun-  
 treys sake I will ever pray that  
*peace may be within our wals, and*  
*prosperity within our Palaces.* For  
*my brethren and companions sake,*  
*I will*

Luk. 10.6.

Psal. 122.  
5, 6, 7, 8, 9.

1 Cor. 14.  
33.

Pfal. 68. 6.

Ephes. 4. 3,  
4, 5, 6.

*I will now say peace: bee within thee: Because of thy house of the Lord our God, I will seeke thy good. God Almighty, who is not the Author of confusion, but of peace, who maketh men to bee of one minde in one house, give us all grace that wee may labour to preserve Peace and Quietnesse within our houses, with our Neighbours, and with all that are round about us, that we may preserve the unity of the spirit in the bond of peace, being one body, and one spirit, as we are called in the hope of our calling, having one Lord, one Faith, one Baptisme, one God and Father of all, which is above all, through all, and in us all. To whom bee all honour and glory now and for ever. Amen.*

**FINIS.**



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